



Christian Faith — and Life —

Vol. 45

APRIL, 1939

No. 2

Say Not Tomorrow

IT is never safe to say Tomorrow when God says Today. Tomorrow may mean Goodbye to God. The reasons for this are twofold: First, the uncertainty of life. How powerfully that is put by St. James, where he says, "Go to now, ye that say Today or Tomorrow. . . . For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." James 4:13,14. Who can count on tomorrow? In the Bible there are eighteen or more metaphors which express the brevity, the transitoriness, and the uncertainty of life. Among these are, "the shadow that declineth," "Water spilt on the ground," "The weaver's shuttle," "The swift ship" seen now then lost on the horizon; the vapor or the mist of the morning which disappears before the sun. How true that is! Therefore, say not, Tomorrow.

Dr. Clarence Edward Macartney

CHRISTIAN FAITH AND LIFE

Continuing Bible Champion, Sermonizer, etc.

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Christian Faith and Life

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Volume 45

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EDITORIAL

Christian Faith and Life

WEST we forget," the inestimable privilege we have of reading and increasing the number of readers of the great Christian magazine, CHRISTIAN FAITH AND LIFE, let us read it carefully and think over again the immense amount of self-sacrifice the publisher and others are making in order to give us such a magazine.

Someone expressed a great truth when he called CHRISTIAN FAITH AND LIFE "the very cream of religious literature." Everyone enjoys the great feast which comes to us from the minds and hearts of so many scholarly and devout authors, but those who enjoy so many great and precious truths must also be pained to know that the editor and publisher is struggling against great difficulties to earn and supply the where-withal which it has cost him during all these years to make up the deficits.

It may be a surprise to many of our readers to know that no one in all these years has ever received a penny for his time and talents in writing the editorials, sermons, or other articles which we all enjoy so greatly. Ours is not a magazine published for profit, but for the good we may do. We regret to have to say that there has not been a year that there has not been a deficit.

By mighty faith and prevailing prayer the publisher has been able to accom-

plish these things. If every one of us who reads and enjoys the magazine were to pray and work as he does, we might make it easier for a man who is putting his very life into it.

Perhaps some of us do not realize that we are in a great warfare now going over the top and breaking down the Hindenburg line and making the world safe for Christianity against German destructive criticism.

Perhaps we do not understand that CHRISTIAN FAITH AND LIFE is going to the library tables of more than five hundred institutions of higher learning,—Seminaries, Colleges, and Universities. Students in these institutions are writing the publisher and telling him how the magazine corrected the errors that were drilled into them by faithless professors.

What can we do to Help?

Perhaps if we were to write to the publisher, he could suggest some things that we can do to help to put CHRISTIAN FAITH AND LIFE on a more sure footing.

We know how great religious periodicals are struggling for a mere existence, and some of them, which were *not* upholding the great central truths of the gospel, were receiving thousands of dollars from wealthy laymen.

Are there not Christian men and women in America who can give liberally to so great a cause? Even small gifts from a great many people would help to lift the load which is crushing those who bear the responsibility for publication. Some of us could not apply a little money from our tithe account to a more worthy cause.

Then why not send in a few more paid subscriptions? What finer gift could one send to a friend at the beginning of the New Year? Your friends will thank you for calling their attention to this magazine. Show your copy to them and offer to send in their subscriptions. We agree with the great scholar who said:

"If there ever was a time when a magazine like CHRISTIAN FAITH AND LIFE was needed it is now, and if there ever was a magazine suitable for meeting such a condition it is this magazine. Scholarly but not technical, popular but not shallow, vigorous but not emotional, it has in every number food for hungry souls and tonic for feeble knees. I wish it could be in every home in the land."

Admiral Nelson hoisted his famous signal at the battle of Trafalger: "England expects every man will do his duty." I believe our Lord and Master Jesus Christ is now saying to us, "God expects every man to do his duty in this chaotic world to bring in the reign of the Prince of Peace."—*William M. Young.*

The Riddle Solved

FORTY years ago I undertook to solve a riddle that great scholars had given up. The task became so exacting that a different interest was necessary. Bible problems were chosen. The same methods were still used. The world riddle is solved, and I have learned much about the Bible. Incidentally, an astonishing amount of careless and superficial work has been uncovered, in both fields.

Modernism and higher criticism have lost all power over me. They ignore vital elements and make unwarranted assumptions. Their advocates claim an authority that is not warranted; for again and again they leave out vital elements in their problems. All human undertakings are liable to err at times for lack of complete data. The critics are especially vulnerable because of omitted factors.

Writers for CHRISTIAN FAITH AND LIFE are more careful. As a rule they can be trusted fully, and I am glad to bear witness to the fact. Much that I read is unsound because of insufficient data in an undistributed middle. CHRISTIAN FAITH AND LIFE can be depended upon as far as any human effort can be; for its writers are consecrated men and women, who are not writing for pay, for a reputation, or for any earthly gain. If any of them do slip, the error is corrected in the proof if that is possible.—*H. W. Magoun.*

FROM one of our Old Subscribers. I am now retired but I feel I must still have CHRISTIAN FAITH AND LIFE come to my study. I think it is a tower of strength and encouragement to all who want to keep in line with God's revelation to man.

THIS periodical is much needed and is doing a great work in steadying and confirming the faith of our young preachers. They are reading it. I make constant reference to it in my classes and put it in my required readings, and students are delighted with it and greatly profited by it.—*Frank P. Morrison, D.D., Professor, Systematic Theology, Asbury Theological Seminary.*

The Amazing Record of Critical Injustice

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WE closed our previous argument by calling attention to the fact that the Apostle John completes his record of the life of Jesus Christ with a sincere affidavit of veracity. John's testimony is given under an oath more sacred and binding than any ever offered in a court organized for the purposes of human justice. Standing where the shadows of eternity are forming across the immediate future, John is looking back on the revelation of Christianity which he saw with his own eyes, and is looking ahead to immediate entrance into eternity and reunion with the Christ upon Whose bosom he had leaned.

John writes in the hallowed certainty that before the ink has more than dried upon his record, in all probability he, the writer, will stand before the judgment bar of Almighty God to give account of the things that he had written. In the face of that solemn fact, John closes his testimony with an oath that is unusually sacred, stating that he has written and given an accurate and complete evidence of matters with which he was unusually familiar.

We noted that to this affidavit of veracity there was added a singularly honest statement as to his purpose in writing. John's purpose in writing was that men by faith in Christ might be saved from sin and enter into life everlasting. We feel that it is not improper to raise the question as to the actuating motives of higher criticism. When men offer themselves as expert witnesses before any human court of man's organizing, they expect to be cross-examined on three general grounds.

First, they must be able to maintain their credibility and knowledge as touching the matter to which they testify.

Secondly, they must be able to maintain against the assault of the opposition the integrity of their character and conduct.

Finally, they must be able to uphold the purity of their motives and give a reasonable explanation of their interest in the case.

In our previous study we have seen how John did these things. It is therefore only just that the enemies of Christianity, who disguise themselves under the scholarly title of higher criticism, should meet this three-fold test when they offer themselves voluntarily as witnesses against the truth of the New Testament documents.

If John told the truth, why do the critics bother to write?

If the critics differ from John concerning the evidences that would save the immortal souls of lost men, then their purpose in testifying must be the opposite of the purpose of John.

We repeat, John wrote that men might be saved; therefore the critics write that men might be lost!

With no intent to sound harsh, but only with the purpose that an honest and fair examination may be conducted, we state and will later maintain that the honesty of the enemies of Christianity is at least highly questionable. Certainly their conduct is open to suspicion. None of them are open, sincere, and clear in their statements as was John and the other writers of the Christian evidence.

We have also previously showed how the entire New Testament record is sustained by the laws of evidence. To refresh the reader's mind, we repeat one such here for emphasis:

In the absence of circumstances which generate suspicion, every witness is to be presumed credible until the contrary is shown,

the burden of impeaching his credibility lying on the objector.

In the light of this accepted procedure of legal practice, two things are clearly manifest. First, the Gospel evidence is unimpeachable, and secondly, the record of criticism is most certainly open to suspicion in that they have never even established grounds for impeaching the credibility of the witnesses, but have dogmatically rejected historical evidence to suit their own dark purposes.

Further, this rule of evidence has been so universally ignored as to prove the bitter injustice by which the Gospel writers have been treated by infidels of all classes for many past generations. We have established in our study of the laws of evidence that these records are acceptable as to accuracy and unimpeachable as to credibility. The church of Jesus Christ possessing her records from the age of the apostles to the present hour, is under no obligation to establish to any further degree the credibility of these Gospel witnesses.

Foolish Christians have silently acquiesced in the violation of this rule of evidence, in that they have unwisely allowed criticism to thrust upon Christianity the burden of proving on every occasion the value and reliability of the witness of the apostles. We cannot repeat too often that, as the old saw expresses it, "The shoe is on the other foot." If the church of Christ would unite solidly in a demand that criticism first legally refute the evidence that we possess in the New Testament text, the battle would die in a hurry.

Why should the unsupported word of Professor Blank outweigh the enormous mass and weight of our historic records? If the entire world of scholarship should unite to express as a unanimous opinion, a decision against the credibility of the New Testament, no court would consider their unsupported claims against the weight and value of the great documentation of Christianity.

The fact of law is to the contrary! It may surprise the casual reader to learn

that the unsupported word of any one Christian on questions touching Christianity is of more legal value than that of any non-believer, no matter how learned the latter may be.

This statement is based upon two facts of law. The first we have already briefly touched upon, "that all members of a community are presumed to be privy to matters of common interest to that community."

As an illustration, in case there was a legal controversy over the affairs of some municipality, a citizen of that municipality could give testimony that was more weighty and effective than could a man from any other section of the union. In matters pertaining to American government the American citizen is presumed to have a more authoritative knowledge than is a citizen of Canada or France.

This demand of law fits in thoroughly with the statement of the Holy Scriptures that "the natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." The Christian is one who has emigrated into a new kingdom called the Kingdom of God. No individual who is a foreigner to that kingdom can possibly know the conditions of life clearly understood by those who are citizens of that kingdom, and who have achieved that understanding through experience.

Therefore, if a question pertaining to Christianity should be tried by a duly constituted court of equity, the opinion of a practicing, confessing Christian would outweigh the statements and opinions of any number of infidels or non-Christians that could be assembled against him!

In the second place, in courts of chancery or, to use the more common term, equity, the oath of a single witness is never allowed to outweigh the testimony of a defendant. If the most learned critic in the known world were to accuse the Christian Gospel of error as touching historic fact, the Christian,

being the defendant in the case, is accepted as the more authoritative witness and his unsupported oath outweighs that of the plaintiff. To this extent the Christian church has long been deprived of equity in its dealings with the unregenerate scholarship of the modern world.

Quoting again from Thayer, *Cases on Evidence*, we call the reader's attention to the refutation in equity of the stock argument concerning the fact that Jesus Christ Himself has written none of His Gospel, and therefore the Christian records depend entirely upon the memory of the apostles.

In the noted case, cited by Thayer, of Glynn *versus* the Bank of England, the Lord Chancellor sitting on this case in equity calls attention to the fact,

It would be of mischievous consequence to lay down a different rule of evidence in equity from what it would be at law. The rules of evidence in general are the same in both courts as to the matter of fact; and this is a demand at law.

Concerning this famous case above cited, the Lord Chancellor proceeds with this statement,

The rule is that a man cannot make evidence for himself. What he writes or says for himself cannot be evidence of his right, and consequently cannot be for his representatives claiming in his right and place.

With that wisdom inherent because of His deity, the Lord Jesus Christ anticipated the weakness of a case drawn up autobiographically. Any evidence written by Christ Himself concerning His own claims in the matter of Christianity do not have the force and power of the evidence of independent eye-witnesses written in His behalf.

If we might digress from this thought before we reach its conclusion, we would point out the humor of this matter in regard to criticism. The gentlemen who humbly denominate themselves higher critical scholars should read this rule, namely, "that a man cannot make evidence for himself." As the famous Disraeli once remarked about an opponent, "He relies upon his

memory for his wit and his imagination for his facts."

All the writings that higher criticism can pour forth from the subsidized presses of infidelity are utterly valueless as evidence for their case, and carry no power of conviction, being useless under the burden of the fact that "a man cannot make evidence for himself." This is the only sort of evidence higher criticism has ever presented, namely—such as the critics manufacture for themselves.

To return, then, to the force of this legal decision, we read further in the decision in the case of Glynn *versus* the Bank of England, that the Lord Chancellor called into consultation Lord Raymond, who was chief justice of the King's Bench. They then uttered as a dictum which has never been set aside as far as legal records go, a rather surprising fact, in these exact words:

It is true there are several instances where such books *entered by servants* and used to make the entries have been admitted at law, they being dead.

Specifically, the set of books kept by an individual with the purpose of preferring a case for himself would be questioned in a court of equity if unsupported by any other testimony. Conversely, a set of books kept *by employees* of such a person who are presumed to have no purpose of gain in falsifying such a record, are accepted on their face value by courts of chancery. Therefore the critical procedure has deprived the Christian church of its clear rights in equity.

Aside from this the New Testament writers have also been deprived of the common assumption of charity dealt with in our previous discussion. This is the deepest injustice, legally speaking, that criticism has perpetrated upon the church of Christ and the individual believer. If it be true that "the judgments of law are the assumption of charity," infidelity has violated the very letter and spirit, as well as the ethics incorporated in the law of evidence.

We would therefore argue that the critical procedure is not only illegal and unjust, but is also unscholarly. Men who pride themselves on the depth and breadth of their learning to the extent that they can set aside the unanimous testimony of capable eye-witnesses, should be thoroughly familiar with the laws of evidence before they assail the New Testament documents before the court of public opinion.

The alleged scholarship of higher criticism, however, if carefully examined, turns out to be the dogmatic assumptions of men whose self-satisfaction in their own learning is their primary claim to recognition. As a result of this illegal, unjust, and unscholarly procedure, certain specific and definite acts of injustice must be laid at the door of criticism.

First, suspicion has been directed by their unlawful procedure at the New Testament writers as a *body*. Criticism treats the entire New Testament as the production of a united body of men who have conspired to fabricate a fraud. Cross-examining the witnesses on the basis of their written records, however, we find that they often disagree among themselves as to minor details which they as individuals consider essential, thus preserving their individual identity. So Paul the Apostle battled manfully against Peter the Apostle, concerning a question of conformity to the Mosaic law at the expense of surrendering a principle of grace. Paul tells in his own record how he contended with Peter concerning this matter and there was a wide difference of opinion between these two men.

Indeed, so deep was the disagreement of some of these New Testament witnesses on certain matters, that on one occasion an evangelistic party of apostles split up and went their several ways, each to follow his own conscience and understanding of the Christian procedure. Yet they remained a unit in their appeal to the world to receive Christ as a Saviour. There was no con-

spiracy resulting in the fabrication of a fraud, but rather honest and sincere men seeking to follow the leading of the Holy Spirit according to their understanding of the Christian doctrine.

Thus these men, in the eyes of the law, cannot be dealt with as a body. Rather, legally they become independent historians. Therefore in court procedure their records and testimonies must be dealt with on the basis of their individual methods. If these independent testimonies coincide in their main details, the court rules that the case is established beyond question, unless fresh evidence is later adduced to show that these witnesses falsified in fact in their original presentation.

It must be noted also that these independent historians did not sit down after mature consultation, to write the record of Christianity in collaboration. They wrote from different sections of the world and at different periods of time. The writing of their evidence has a time-spread of approximately fifty years. During that time there is no slightest proof that they ever collaborated, even by casual discussion on the details of the records each was writing, had written, or planned to write.

In the light of this fact not only the law but the principles of literature entitle each independent historian to the support of any or all of the others. As an exact parallel, the historian Josephus, whose traditional date is from 37 A.D. to 95 A.D., is often compared to Tacitus, who is about twenty years later, namely, from 55 A.D. to 117. In innumerable cases, Josephus is called into court in support of Tacitus, and *vice versa*. When Tacitus agrees in details that are introduced by Josephus, then Josephus is vindicated. When Tacitus in turn is questioned, Josephus is cited in his defense and aid. In like manner Polybius, who lived from 205 B.C. to 123, is brought forward as a supporting witness for Livi, who came more than a hundred years later, namely, 59 B.C. to 17 A.D.

Nobody questions the honesty and equity of such citations. No scholar casts doubt upon the accuracy of either historian because he ignores certain details counted important by a predecessor or successor, but the independent narratives of these separate historians are woven into one complete presentation of the history which they record.

Why is this simple principle, recognized in law and history, refused in the criticism of New Testament evidence? Why does criticism depart from the laws of equity and right procedure to treat the New Testament as a dishonest fabrication produced by conniving conspirators to defraud future ages in perpetrating a hoax? The question reduces the procedure of criticism to the basis of absurdity.

Equity, then, would demand that the testimony of each New Testament writer be dealt with individually. Unless that testimony can be overthrown in a manner that has never even been attempted up to the present writing, those records must be accepted as accurate and credible until disproved by the objector. This the objector has never yet succeeded in doing.

Another demand of equity overlooked in the bitter campaign of injustice directed against the New Testament text, is that the common law applied to historians should prevail also in this inquiry: that common law may be divided into two statements.

First, "the silence of a writer on one detail shall not deduct from his general veracity." To illustrate this point, an historian might be interested in depicting the outcome of a great battle. Pressing on to the conclusion that he desires to make in the course of his narrative, he may leave out certain details essential to a full comprehension of the battle but which are only incidental to the historian's purpose in writing. His silence on those details does not in any sense detract from the value of his conclusions, or the authori-

tative nature of his work. *As touching those points on which he is not silent*, his evidence is acceptable until disproved.

The second point is that "the record of one historian must be admitted in corroboration of other historians who deal with the same fact, matter, or period." To apply these rules to our New Testament narratives, we might note that in the record of the crucifixion of Jesus Christ, Matthew adds certain details that Luke ignores. Luke in turn introduces some incidents of which Matthew says nothing. In this same matter Mark and John are silent on points covered by the other two, as they in turn each say nothing of incidents and details noted by Mark and John. However, all four narrators *agree upon the fact* of the crucifixion of Jesus Christ, as God's means of saving a world from its sin. The silence of one of the Gospel writers on any single detail of the crucifixion does not detract from his general veracity, in a legal sense of that word.

Further, the record of any one of the other three or all combined must be admitted in corroboration of the statements of the fourth concerning the crucifixion. This rule applies to every section of the entire New Testament, as well as to all the events and incidents written by any of the narrators. This procedure, common to law and scholarship, is presumed to be known to all men of education and learning. The fact that it has been ignored or even reversed in its application to the New Testament text, makes of the objector to Christianity a special pleader laboring to establish a falsehood! The charge made against the New Testament writers, that they have collaborated to perpetrate a fraud, rebounds in the face of criticism to smear this school with the brush wherewith they had hoped to tar the apostles.

The great strength of Christianity is thus manifested in two unmistakable ways. Primarily, Christianity is at-

tested because it has survived all this injustice and prejudice, and is established today upon a firmer foundation than it has ever possessed in all past time. But even of more importance is the fact that we Christians are not only *willing*, but are also *able* to establish the credibility of our writers and their records.

We hasten to remind the reader, that legally we are under no compulsion to do so. However, it is a delight to us to show the strength of our case. In the language of law, we are willing to forsake our impregnable position as the reus, and become the actor in the case whenever Christian testimony is assailed. Undoubtedly Christian apologetics constitute the strongest body of evidence as touching any single subject in human possession.

This evidence was compiled by eye-witnesses who had nothing to gain in falsifying their record. In fact, the integrity and honesty of these witnesses is manifested by the fact that they died unusually painful deaths rather than change a word or a statement in the facts that they had recorded! It is clearly evident that the argument of personal gain cannot enter into the question here, for humanly speaking, the writers would have been immeasurably advanced in their own personal fortunes by denying the facts which they wrote.

Instead, they beggared themselves, forfeiting estate and freedom. They languished in jail and perished by violence for the privilege of testifying to the truth of their statements. To repudiate the record that they have left is to confess ignorance of the entire body of evidence incorporated in the sources of Christian apologetics. So certain are we that the record of the New Testament can be sustained, that we are willing now in this present inquiry to forsake the role of reus and take upon ourselves the position of the actor and demonstrate the impregnable foundation of the Christian revelation.

In preparation for this step, however, we return to a citation of law. The fact of law that we notice at this point is given in these words:

The credit due to the testimony of witnesses depends upon: firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; fourthly, the conformity of their testimony with experience; and fifthly, the coincidence of their testimony with collateral circumstances.

As we proceed with this study we will try the writers of the New Testament text by this five-fold demand of the law of evidence. We do not wish to descend to the low depths of comedy, or else we would dare the critic to subject himself to this five-fold test, and see the credibility of his theoretical deductions in the light of the demands of law. But because the writers of the New Testament are honest, able, numerous, and consistent, because their testimony conforms with experience as well as with circumstances, we dare to subject them to the acid test of the law governing the presentation of witnesses.

This is perhaps one of the most thrilling studies that a student of apologetics can make. At the end of that study the honest investigator will find his personal salvation. No man can come with an unprejudiced desire to know the truth of the matter and follow this high-way of investigation to its logical conclusion without falling in with the purpose of John's writing and accepting Christ as a Saviour.

These men who are the New Testament writers wrote primarily to declare that Christ died to save sinners. They incorporated in their testimony a basic fact of equal importance, namely, that Jesus did not stay dead, but that He rose again from the grave. Upon this historical fact they predicate their premise that only through repentance and faith in Jesus Christ can men find heaven. Their conclusion, vindicated by history, is that many do so find redemption, thus submitting their record to the acid test of human experience.

Now, aside from the presumption of charity that is resident in the law, how credible is their story? If you will allow the personal testimony of the author to creep in, he would like to say that this is undoubtedly the most important question of the hour. After twenty-five years of study in apologetics and after a careful study of all that has been written on both sides of this question, the author is so certain of the credibility of the Gospel witnesses that he is willing to base his hope of eternal life upon the outcome of such a study.

The whole world that is alive to the issue is asking, "Is the Gospel record credible?" If it is credible, there is salvation for the lost in and through the redeeming work of Jesus Christ.

If the New Testament record is a fraud, there is no hope of heaven for the living or the dead.

In our last study we will present the evidence of the credibility of these writers and by this means show the infallible foundation of Christian revelation.
—Harry Rimmer.

The Emptiness of Modernism

IT has been my undesirable experience to see both the rise and fall of Modernism. While a student at college, and later in the theological seminary, I had rather ample opportunity to study Darwinism which, though not at all adopted at that time by self-respecting scholars, was making quite a stir in the speculative world.

I confess frankly that in my theological seminary graduation Address, "*The Triumph of Orthodoxy*"—now published in *The Dynamic of A Dream* by Marie Acomb Riley—I had in mind the potential danger of the Darwin Theory. Let it be frankly said, however, that I did not then believe that it would ever assume its present proportions! I did see clearly that its adoption, to any degree, would be at the cost of the Christian Faith, and sought, in that Address, to show what I yet hold, that orthodoxy in an open field would always come out victor against any and every enemy.

The two great volumes of recent years that have best emphasized this fact are *Christianity and Anti-Christianity* and *Christianity's Conflict With Heathenism*. The time is ripe for a third volume—*The Conflict of Christianity With Darwinism*.

Undoubtedly, Modernism is the pure product of the Charles Darwin theory.

I do not know, nor have I met at any time, one confessed modernist who was not also a champion of the Evolutionary Hypothesis. That is how it comes about that modernism itself is an empty thing, having found a base in falsehood.

But, it is not only empty; it is emptying.

For the purpose of this article there are three points at which this remark is illustrated: It Has Emptied Truth of its Content; It Has Emptied Treasuries of Cash; It Has Emptied Churches of Congregations.

It Has Emptied Truth of its Content

Beyond all question, one of the constant practices of modernist professors and preachers is at this point. Students of the highest character have borne their testimony to advice given by their university professors regarding the matter. They have been counselled to use "weasel words" as one outstanding preacher put it. By this we mean that they have advised them to employ the language of orthodoxy, but take from that language its usual meaning, and, as opportunity occurs, force into the phraseology another and a new meaning.

For instance: They are to affirm that they believe in the Divinity of Christ

and, when occasion arises, show what they mean by declaring "I also believe in the divinity of every man."

They are to say. "We accept the Blood Atonement" but explain that they do not at all refer to the physical drops of blood that fell from the veins of Christ; for, as one of them put it, they have "no more respect for that blood than they have for the blood of a goat."

They are to declare that they believe in the Inspiration of Scriptures but that finds its explanation in that they believe in the inspiration also of Shakespeare, Samuel Johnson and even of a Walter Trine.

In other words, at their lips language loses ordinary meanings and truth is emptied of its content.

The Gospel is thereby eviscerated and, as Dr. G. W. Rideout, professor of Asbury College, once remarked concerning the drift of Methodism "under Professor Arthur Peak of England and Professor George Jackson of Canada, the Modernist Methodist minister substitutes imminence for incarnation, reformation for regeneration, and hygiene for holiness."

To such an extent has this practice of emptying truth of its content proceeded that even the very elect are deceived thereby, and the average Christian does not know what his modernist pastor believes, nor is he able, with such use of language on that pastor's part, to secure from him statements sufficiently straight and simple to settle the question.

But we have also said

It Empties the Treasuries of Cash

This has been illustrated in the financial failure of practically every one of the larger denominations since their dominance by office-seeking skeptics.

I have before me the Baptist Year Book for 1924 and I find on page 576J that the total Foreign Field Appropriations that year were \$1,873,306.41. I have also before me the Year Book of the Northern Baptist Convention for

1938 and find that the total Foreign Field Appropriations for that year were \$764,775.09—or a loss of over \$1,100,000.00. This has taken place under modernist supremacy in the Convention. To be sure, a few fundamentalists secure office, but never enough to have anything like a dominating voice in denominational affairs.

That which has occurred in connection with Foreign Missions is less discouraging than the report on Education where modernists have been wholly dominant.

A few years ago the denomination was putting some millions into education. Now their income for that purpose is so small that the few remaining colleges, dependent upon the fund, are threatened with death by desertion.

For instance: The following is a statement made by President W. P. Behan before a conference of the Executive Committees of the Baptist conventions of Iowa, Minnesota, Nebraska, North and South Dakota, Dr. Frank W. Padelford of the Northern Baptist Board of Education, Dr. E. H. Rhoades of the Northern Baptist Convention Committee on Finance and Promotion, and representatives of the college, held on Sioux Falls College campus, October 25, 1938:

"Sioux Falls College is the only four-year liberal arts co-educational Baptist institution not only in South Dakota, but in all the five-state area of Minnesota, Nebraska, Iowa and the Dakotas, an area in which there have been, in the past, several Baptist schools—Des Moines College, later Des Moines University, Central College at Pella; Sac City Institute at Sac City; Cedar Valley Seminary at Osage, Iowa; Parker in Minnesota, and Grand Island College in Nebraska. No one of these is now in existence. Since 1939 when Des Moines closed its doors, and 1931 when Grand Island was merged with Sioux Falls University, Sioux Falls College has been the only Baptist four-year college among 127,000 Baptists in those five states."

When modernism took over the interests of the Northern Baptist Convention, all these schools were rendering an excellent service to the Cause of Christ; but under modernist management they have been extinguished one after another, and now it is a serious question whether this last remaining one at Sioux Falls will survive!

The reason is not far to seek. Northern Baptists have lost confidence in the men who administer their educational funds and are not willing to contribute to an education that writes an interrogation point after the claims of Deity, inspiration, blood atonement, the necessity for regeneration, the Divinity of the Church, the promised return of the Lord, etc!

Baptist newspapers have suffered a similar fate! At the time when modernists came into control of the Northern Baptist Convention, there was an outstanding Baptist magazine in practically every state east of the Mississippi, and several notable ones in the West. By political pressure and an occasional purchase, they put all of these out of existence with the exception of the *Watchman-Examiner* of New York City. Then, after subsidizing *The Baptist* for several years, they finally sold it out to the most rankly modern publication known to America *The Christian Century*, revealing clearly what their plan and purpose was from the first.

Without exception, these colleges were built by fundamentalists and killed by modernism. Without exception, these papers originated with and were fostered by fundamentalists through a long period of time.

One would imagine that such a record as this would discourage their further administration and render them willing to step aside and let the fundamentalists take over a job on which they have so flatly failed. But no! As Professor Burts of the University of Chicago, in a debate with this writer, said: "I would rather my children would grow up atheists than be fundamentalists."

So these ecclesiastical politicians prefer the death of the denomination rather than to see it live by loyalty to the Deity of Christ and the Authority of His Word!

Emptying Churches of Congregations

It would be an interesting thing to cross the continent, attend churches and, at the same time, take notes of attendance and interest. You would find one modernist with a good audience; that would be Harry Emerson Fosdick of New York City. But an intelligent observer would not forget the things that favor his comparatively well-filled House. He is centrally located in America's largest metropolis—six or seven millions of people within an hour's ride of his assembly room. In the second place, the building itself, costing four million, becomes, on that account, an object of curiosity. In the third place there are enough church-going visitors in New York City on every Sunday, who have never seen this expensive construction and want at least one look at it, to fill it five times over.

On the basis of reports that emanate from this center, baptisms into its fellowship are extremely few, and even the membership—which is made so easy that all man needs to do is to apply for a place on the Rolls—is not astounding the country by its growth.

When you have seen this church you have seen the only church presided over by a distinctly modernist pastor that can be reckoned popular. Making an exception of it, I challenge any modernist preacher in America to count his church attendance for one month and compare that with the attendance upon the ministry of George W. Truett of Dallas, The Broughers of Glendale, California; Mark Matthews of Seattle; A. G. Johnson of Portland; the Moody Church of Chicago; Calvary Church of New York City, or our own congregation here in Minneapolis; Robert G. Lee of Memphis, or Roy Angell of Miami—in all of which pulpits there is an outstanding fundamentalist.

It will also be found when this reckoning is made that the average modernist church holds no Sunday night meeting. The reason is not in a mental ex-

haustion from the morning endeavor, but in vacant pews at the night time.

Yes, modernism is empty, and emptying!—*William B. Riley.*

What the Law could not Do

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Rom. 8:3,4.

THE first question we must ask ourselves in the study of this passage of Scripture is, What was it the law could not do? The structure of the sentence which constitutes the third and fourth verses of the eighth chapter of Romans, is somewhat involved. The phrase, "what the law could not do," if one is interested in the technicalities of grammar, stands in the accusative absolute. It is not connected in close grammatical structure with the rest of the sentence.

We might literally translate as follows: "For the inability of the law, in that it was weak through the flesh,—God sending . . . condemned . . . in order that the righteousness of the law might be fulfilled in us. . . ." However, the structure of the sentence need not obscure the meaning. Let the reader repeat the entire passage over and over to himself. Let him memorize it, especially let him memorize it in the original language if possible, and he will be convinced that what the law could not do was *to fulfill its own righteousness in us.*

Why could not the law fulfill its own righteousness in us? In the passages we have been studying in the seventh chapter of the Epistle to the Romans we find that "the law is holy and the commandment holy and just and good." "The law is spiritual." The commandment was "ordained to life."

On the other hand in the third chapter of the Epistle to the Galatians we find that the law "is not of faith." There

never was or could have been a law given "which could have given life." Is there a contradiction between the seventh chapter of Romans which tells us that the law was "ordained unto life" and the third chapter of Galatians which tells us that there never was a law given "which could have given life"? The answer is found in the phraseology of our text itself. The incompetence of the law was not an incompetence of the law itself, but the law was weak "*through the flesh.*"

Now "the flesh" is, in Paul's vocabulary, a term which designates *human nature*. In almost every instance we can substitute "human nature" where Paul says "the flesh." That is not to say that the word flesh itself means human nature, but that by metonymy Paul follows that usage. The "flesh" does not refer merely to the physical side of human nature.

In the fifth chapter of the Epistle to the Galatians we find that the sins of the flesh include hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, all of which are mental rather than physical sins.

Of course when Paul uses the word "the flesh" with reference to the Lord Jesus Christ, he means human nature in its sinless condition. Christ took unto Himself the nature of His brethren in the flesh, but a humanity which was perfectly sinless. This is an important part of the doctrine of the incarnation of the pre-existent Son of God. But when Paul refers to "the flesh" with reference to ordinary humanity, the implication always is *sinful human nature.*

We therefore paraphrase the first clause of our text as follows: The law

could not fulfill its righteousness in us, not because of any inherent weakness in itself, but because of the corruption and guilt of our fallen human nature.

The law may very well be likened to a surgeon's knife. This illustration perfectly harmonizes the seventh chapter of Romans with the third chapter of Galatians. A surgeon's knife is "ordained unto life." It is for the purpose of protecting and preserving life. On the other hand, the surgeon's knife cannot "give life." It can only cut away death. It can only remove diseased and cancerous tissue. If the body is essentially sound, surgery can protect and preserve the health and soundness by removing local disorders. An abscess, a tumor, a local infection, can be relieved or removed by surgery. But when every tissue in the body is corrupted by disease or when the vital organs are filled with cancerous growth, surgery is helpless.

This leads us to a very important part of the doctrine of sin. *Sin is not a local infection.* Sin is a matter of the total nature of our fallen humanity. If sin were merely a matter of stealing or lying or doing this or that, the law could remove it. The law can stop a man from stealing by locking him up. The law can prevent a man from lying by punishing him and putting him under close supervision. But the law can never stop a man from being a thief or from being a liar. If sin were merely a matter of our overt actions, as Finney in his systematic theology in his arguments for perfectionism so strenuously tries to prove,—if sin were merely a matter of what we do and not a matter of what we are, then the law could cure sin and establish its righteousness in us.

On the contrary, the Scripture everywhere declares that sin is in our nature as well as in our actions. We are a race of rebellious, guilty, corrupt sinners whether the law succeeds in preventing outbreking acts of crime or not. I do not presume to speak for the

rest of mankind, but as for me, when Paul talks about the "sin that dwelleth in me" I know very well what he means and I confess that it is true. I am by nature a corrupt and guilty sinner and, but for the grace of God, righteousness could never be established in me. All that the righteous law can possibly do with me is to condemn me entirely. I was by nature lost, wholly lost, totally lost; if the surgeon's knife had been applied to me it would have been an autopsy, not an operation, for I was dead in trespasses and sin.

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Notice here that Paul does not say Christ came in sinful flesh but in the *likeness* of sinful flesh. Christ indeed "became flesh and dwelt among us" (John 1:14). "The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man in two distinct natures and one person forever" (*Westminster Shorter Catechism*). Christ indeed took unto Himself human nature but it was a perfectly sinless human nature analogous to that of Adam before the fall. Thus Christ is called "the last Adam" (1 Cor. 15:45).

The words "for sin" in the original language contain a beautiful suggestion. The preposition is *peri*. It literally means around or about. We might paraphrase, "about the business of sin."

How did Christ "condemn sin in the flesh"? The answer to this question includes three different phases of the work whereby sin was condemned in the flesh through the work of our Lord Jesus Christ.

In the first place, Christ condemned sin in the flesh by living in the flesh a perfectly sinless life. When God created man in His own image "in knowledge, righteousness, and holiness" (*Westminster Shorter Catechism*), it was in order that man might "glorify God and enjoy Him forever." When

man fell, human nature became corrupt and guilty. Satan and all the fiends in his court doubtless held high jubilee. Think how they must have shrieked: God's creation is ruined, God's image is marred, humanity no longer exists to the glory of God, humanity is sinful, God's creative purpose has failed!

But God immediately gave the promise of redemption and then "when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Christ's virgin birth was the vehicle of His coming sinlessly into the world. The humanity of Christ was a sinless humanity. His life was immaculate. He could challenge His enemies, "Which of you convinceth me of sin?" (John 8:45). He was "tempted in all points like as we are, yet without sin" (Heb. 4:16). Sin had marred every human life since the fall, but here the last Adam stands in sinless perfection. He came in the flesh, that is, in sinless humanity, that sin might be condemned.

But secondly, Christ condemned sin in the flesh by offering this perfectly sinless life as a sacrifice upon the cross. No guilty sinner could atone for humanity, but one who had condemned sin by living a perfect life could condemn sin by offering a perfect sacrifice to atone for the sins of the race. Not the sinless life, but the perfect sacrifice, constitutes the atonement. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:14-16). "Sacrifice and offering thou wouldest not, but a body hast thou prepared for me" (Heb. 10:5). He bore

our sins "in his own body on the tree" (1 Peter 2:24).

Thirdly, Christ condemned sin in the flesh by rising again from the dead with the same body in which he suffered. We may well imagine that when the body of our Lord lay in the grave there was a second jubilee in the Satanic courts. Think how the demons must have shrieked and shouted: God's son is dead, hatred has conquered love, sin has conquered righteousness. Yes, he lived a sinless life, but now he is dead, buried in Joseph's tomb, a great stone rolled to the door. The seal of the Roman government, the most powerful government on earth, is upon the stone, a Roman guard watches the grave. God's son who came in the flesh lies dead in the garden sepulchre!

But on that third day He arose again victorious, conquering and to conquer. He "rose again for our justification" (Rom. 4:25). "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his [resurrection]" (Rom. 5:10).

That glorious body with the marks of the nails in His hands now sits on the throne of omnipotence, that pierced right hand holds the sceptre of universal sovereignty. That wounded, risen glorious body is forevermore the condemnation of sin.

The purpose of it all is revealed in the last phrase of our text, "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." The fulfilling of the righteousness of the law in us necessarily involves justification, the forensic act of God by which He declares us to be acceptable to Christ. When we are justified we have perfect standing before God. We are declared to be righteous. The law can no more inflict its condemning penalties upon us. One who is justified is not "under the law."

But the fulfilling of the righteousness of the law in us also involves God's continuous and progressive work of

sanctification through the operation of the Holy Spirit in our lives. That sanctification is included in this text seems to be absolutely certain in view of the context. Not only our standing in grace but our *walk in the Spirit* is indissol-

ubly connected with the fulfilling of the righteousness of the law referred to in the fourth verse.

Life in the Spirit, a discussion based upon Rom. 8:4-14, will be the subject of my next editorial.—J. Oliver Buswell.

Appropriating the Universe

1 Corinthians 3:21,22

THIS world is God's magnificent gift to man. In the beginning God ordained that man should have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." But sin fettered man's body, mind, and spirit in such a way that he was slow to enter into his great possessions. Thousands of years elapsed before man obtained education and wisdom and spiritual insight enough to appropriate in any large measure his great inheritance. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:4-6.

The Supremacy of the Spiritual

Jesus Christ came preaching and teaching the supremacy of the spiritual, and with his pierced hands he opened the doors of wisdom and power and knowledge that we might enter into our great inheritance.

When Jesus Christ died on the cross, the veil of the Temple was rent from the top to the bottom, so that all the followers of Jesus might enter the secret presence of Almighty God. Since that day the children of God have been getting truer and larger conceptions of their privilege and destiny. For this rea-

son the Christian nations have been the first in any large measure to subdue the earth by education and science and invention.

It is evident that however great God's gifts to us, we can enjoy that part only which we can in some sense appropriate. What use could an animalcule make of a mansion? It can live its little life on the wing of a house fly; to it a dew-drop is a shoreless ocean. What enjoyment could a grasshopper get out of a palace? To him a sunflower is a botanical garden, and a blade of grass a sumptuous feast. If you could own the world, what would you do with it?

There are people who are wearing themselves out trying to get larger possessions, and yet they are getting but little enjoyment out of that which they already possess. They fail to enjoy that to which they have legal title.

Appropriation and Legal Title

Appropriation may be larger or smaller than legal title. A man gets a deed to a piece of property; it may be an acre or a thousand acres; he fences it off, and calls it his own. But who can use the produce of a thousand acres? Can a man conserve the beauty of the field and the forest for only his own eyes? Can a man inhale all the perfume of the Orient? The tramp by the wayside can share the beauty and fragrance of the rich man's possessions.

Rich men hold deeds and pay taxes on God's forest, field, and lake; but God's children may smell the perfume of the flowers, the balm of the wood-

lands, and the ozone of the ocean. To us he gives the oxygen of the air, the fragrance of the earth, and the sublimity of the heavens. "For a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

Cleon's Possessions

Cleon hath a million acres, not a one have I;
Cleon dwelleth in a palace, in a cottage I;
Cleon hath a dozen fortunes, not a penny I;
Yet the poorer of the twain is Cleon, and not I.

Cleon, true, possesses acres, but the landscape I;
Half the charm to me it yieldeth money cannot buy;
Cleon harbors sloth and dulness, freshening vigor I,
He in velvet, I in fustian, richer man am I.

Cleon is a slave to grandeur, free as thought am I;
Cleon fees a score of doctors, need of none have I;
Wealth-surrounded, care-environed, Cleon fears to die;
Death may come, he'll find me ready, happier man am I.

Cleon sees no charm in nature, in a daisy I;
Cleon hears no anthems ringing in the sea and sky;
Nature sings to me forever, earnest listener I;
State for state, with all attendants, who would change?
Not I. —Charles Mackey

Possession only Phantom Gold

The value in some kind of stock market transaction is called "phantom gold." Many material values are but phantom gold.

It was once alleged that Daniel Guggenheim and J. Pierpont Morgan tried to get possession of the coal and copper and gold, the salmon fisheries, the steamship lines, and railroads of Alaska. But they could not eat all the fish of the Pacific, nor burn all the coal of the mountains, nor appropriate all the wealth of that vast country. A little later J. Pierpont Morgan starved to death in Italy, where he had gone to try to recover his health. His digestion refused to act, and all his wealth could not nourish his starving body. His faith in God, as expressed in his Last Will and Testament, was then worth more to him than all his worldly possessions; he said:

"I commit my soul into the hands of my Saviour, in full confidence that having redeemed it with his most precious blood he will present it faultless before

the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazards, and at any personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Christ, once offered, and through him alone." It is understood that he left his millions to his son, but his dying testimony was worth more than all else that he had.

Regeneration the Door into Larger Appropriation

No one can enter into the fullest possession of the Christian's inheritance without the new birth. If you would share in all the joys of the great world of light and life and joy of this celestial frame, "Ye must be born again." Perhaps no man has ever fully estimated or realized the possibilities of the new birth. By ordinary processes of nature God changes clay into beryls; soot into diamonds; mud into flowers; earth into wheat, and wheat into blood and bones, and brain, and brain becomes the great engine of thought which transforms the earth. Then man lays hold on the principles which control the natural world and changes the power of the cataract into electric currents which light our homes and run our factories. And if God can work such miracles through processes of nature, what can he not do by the mighty working of his Holy Spirit in the hearts of men and nations?

With God all things are possible. If with God all things are possible, who can say that anything is impossible to those who are born of his Spirit, and created new creatures in Christ Jesus?

Appropriating the Heritage by Faith

"Without faith it is impossible to please God,"—but more than that—without faith it is impossible to make the most of life, and enjoy all that God has given us.

Unbelief never inspired a great discoverer or inventor. It never was dis-

belief that inspired the men who have discovered the great principles of science. It is an overplus of belief that develops a great inventor. There were thousands of people who believed the theory of Copernicus, that the earth is round, but Columbus not only believed it, but acted on that faith and discovered a new world.

The man who smothers his faith is like one who puts out his candle when he has no other source of light. You might as well try to explain the beauties of a peach orchard in bloom to an Esquimaux or a Rocky Mountain scene to a blind man, as to try to explain the spiritual life to a man who is devoid of faith. The degree of your faith will limit the bounds of your world.

If blind Bartimæus had smothered his faith, he never would have seen the beauties of this world, nor the face of the Son of God. "Have faith in God." The burglar cannot carry off your faith nor the thief steal your love.

God's Master Key

If we would enjoy the best, we must add to religion knowledge. In some of the great banks there are safety-vaults where private parties can keep their valuables, in some of these there is necessity for the master key in order to open them. The patron puts his key in and turns the lock part way, then the banker puts in his master key and opens the box with all its treasures. Education is the private key which opens the treasure box in part, but added to this we must have God's master key of the new birth and faith in God.

Learning must be kindled at the torch of inspiration. The world's seers were those whose eyes God had opened. The great flambeaux of earth were lighted in the Sun of Righteousness.

Moses was educated at the court of Pharaoh, but he never set the world on fire till he drew near to God's burning bush.

Saul was still caring for his father's asses when the Spirit of God came upon

him, and he went up among the prophets and became king.

David found God among the sheep-cotes, and then he sang himself into the king's palace, and changed the scattered tribes of Israel into a great nation.

After Isaiah's lips were touched with a live coal from off God's altar, he set the world agog with the gospel of the coming Christ.

Saul of Tarsus was educated at the feet of Gamaliel, but he was only a negative personality till he came in contact with Christ and was baptized with the Holy Spirit.

Children of God should strive for education. Other things being equal, educated people get more out of life and exercise a larger influence. The botanist can see more in the flowers than the plow-boy. The astronomer can find more in the starry heavens than the stargazer. Educated people find "tongues in trees, books in running brooks, sermons in stones, and good in everything."

Strive to Enter in

We should strive to enter in at the gate of knowledge as well as the gate of the kingdom of heaven. Rittenhouse studied astronomy, and made his diagrams on the plow handles. Lincoln studied law by the light of the kitchen fire. Burke read "Locke on the Understanding" in a tallow chandler's shop where he had light to read. Jeremy Taylor, the son of a barber, was at the shears when the heavenly vision fell upon him. Elihu Burret studied language at the blacksmith's forge, and finally mastered eighteen languages and dialects.

William Carey studied foreign missions at the cobbler's bench, and went to India as a missionary. He finally became professor of oriental languages in Fort William College, and succeeded in translating the Bible into twenty-four languages and dialects. No man should ever consider himself too old to learn.

Michelangelo created the device of an old man sitting in a go-cart with an

hour glass, bearing the motto: *Ancor Imparo*, still I am learning.

The Climax of all Knowledge

To know things and people, that is good, but to know God, that is better. It is a great pleasure to read God's book of nature and to think God's thoughts over after him in the beautiful earth

and starry heavens. It is great to read the mind of God in his Holy Bible; but is it not much greater matter to know the author of the Book? Paul saw clearly when he cried: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10.—*William M. Young.*

The Messianic Hope

Division and Apostacy

They served idols whereof the LORD had said unto them, "Ye shall not do this thing."—2 Kings 17:12

WITH the end of David's reign a period of great prosperity set in.

The temple was built, and the fame of King Solomon spread far and wide. He was remiss, however, in that he married strange wives and was influenced by them to his detriment. Nevertheless, he became a great merchant prince as well as a despot, and his people finally protested at his death. When they failed to obtain even a promise of relief, they revolted, with the result that the kingdom was divided.

The presence in Jerusalem of Solomon's heathen wives naturally encouraged any of the people who were inclined to heathen practices. They probably acted accordingly. Ultimately, the oppressed people found a champion in Jeroboam, an officer under Solomon, who was "a mighty man of valor." As a result he had to flee to Egypt. At Solomon's death he returned and soon after became the king of Israel. The revolt had succeeded.

Then, to prevent the people of the northern kingdom from repenting and returning to service under Rehoboam, king of Judah, who appears to have been Solomon's only son, he set up two golden calves, one in Bethel and one in Dan, and then told the people that they did not need to go to Jerusalem to worship, since these were the gods that brought them out of Egypt. That is why he be-

came known as Jeroboam Son of Nebat, who made Israel to sin. He had taught them idolatry of the Egyptian sort.

Violence and bloodshed naturally followed, as one king succeeded another in Israel; for in true heathen fashion they destroyed opposition by proscribing possible claimants to the throne. At length Ahab became king and brought Jezebel, daughter of the king of the Zidonians, to Samaria as his queen. The worship of Baal soon followed. It continued during his reign of 22 years.

In the course of time Elijah the Tishbite warned him of a coming lack of rain and then departed, as he had been told to do, to a place of concealment. In the third year he reappeared, as he had been instructed to show himself to Ahab. The famine was now sore, and Ahab was searching for pasturage in one direction while Obadiah, under his orders, was searching in another. Although he was an officer under Ahab, Obadiah was true to God. In fact, he had saved one hundred prophets of Jehovah, when Jezebel sought to destroy them. Elijah met him first.

He then sent him to fetch Ahab. When the latter appeared, he bade him assemble all Israel at Mount Carmel, including the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah who ate at Jezebel's table. Strange as it may seem, Ahab obeyed.

When all were assembled, Elijah stood forth in plain sight and shouted:

"How long halt ye between two opinions? If the LORD be God, follow Him; but if Baal, follow him." There was no response, nothing but silence. He then said: "I, even I only, am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the LORD; and the God that answereth by fire, let Him be God." To this the people assented, saying: "It is well spoken."

Elijah next instructed the prophets of Baal to prepare their bullock first, and they did so. Then they called on the name of Baal from morning until noon; but there was no response, and Elijah mocked them. They now resorted to cutting themselves and redoubled their cries. That continued until the time of the evening sacrifice. Then Elijah bade the people come near to him. Taking twelve stones, he formed them into an altar to repair the altar of the LORD, which was thrown down. He next dug a trench about the altar and completed his arrangements.

When everything was ready, he ordered them to fill four jars with water and pour it over the prepared offering. This was done three times, and the trench was filled with water also. It was now time for the evening offering, and Elijah said: "O LORD, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O LORD, hear me, that this people may know that Thou, LORD, art God, for Thou didst turn their heart backward."

As he prayed the lightning fell and destroyed the offering and the altar and the wood and licked up the water that

was in the trench. Overcome by the sight, the people fell on their faces and said: "The LORD, He is God; the LORD, He is God." They were then commanded to take the prophets of Baal and to let no one escape. These were at once conducted to the brook Kishon, and Elijah slew them there.

Then he said to Ahab: "Get thee up, eat and drink; for there is the sound of abundance of rain." Back on the top of Carmel, Elijah bowed himself down and bade his servant look toward the sea. At first there was nothing; but the seventh time he looked he saw a cloud arising out of the sea. Elijah now told Ahab to make ready his chariot, and he ran before him all the way to the gates of Jezreel.

Ahab lost no time, telling Jezebel what had happened, and she lost no time, letting Elijah know what she proposed to do to him. Exhausted by the events of the day, Elijah heard the message and fled. Nor did he stop, until he reached Beer-sheba in Judah. Leaving his servant there, he went a day's journey into the wilderness and asked that he might die.

Jezebel had promised to accommodate him in that matter within twenty-four hours; but he had not enthused over the opportunity even if he now expressed a wish to depart from this life. He was cared for and fed and enabled to travel for forty days to Horeb the mount of God. There, in a cave, he was given a new lesson; for he was told to go forth and stand upon the mount before the LORD. He did so and discovered that the LORD was not in the tornado, nor yet in the earthquake, nor yet in the fire, but in a still small voice. Hearing that, he wrapped his face in his mantle.

He was now commissioned to go to Damascus to anoint Hazael to be king over Aram, and Jehu to be king over Israel, and Elisha to be prophet in his place. He was then told of the destruction that would follow and was in-

formed that God still had seven thousand in Israel who had not bowed the knee unto Baal nor kissed him. Elijah's notion that he was the only one left who was faithful to God was thus dissipated, and his desire to depart was assured of a speedy fulfilment.

There has been much speculation about the events on Mount Carmel, and an atheist ventured the suggestion that Elijah was foxy and used kerosene! As that product did not materialize until well along in the nineteenth century, Elijah must have been a bit ahead of his times to have a supply on hand for that occasion. Comment is hardly necessary.

A bolt of lightning from a clear sky does seem a bit unlikely; but on a dull day at Grinnell, Iowa, such a bolt fell and knocked some bricks from a chimney on one of the college buildings. Like every one else, I was astonished and waited for more lightning with thunder and rain. None came all that afternoon, nor that night. There was no rain.

Electricity, as is well-known, decomposes water into its constituent gases, and hydrogen, in the presence of oxygen, burns fiercely or, if the two are mixed, explodes. Moreover, in some cases, where the heat of a burning building has been of great intensity, the water from the fire engine has actually seemed to add to the flames as they leap far into the night air above the fire. It is an awe-inspiring sight.

In these facts there may exist an explanation of what took place on Mount Carmel; for the description tallies well with what might be expected of decomposed water in the presence of fire. The result would be an intense and very destructive conflagration with a possible explosion in addition. If this surmise is correct, God once more utilized His natural forces to perform a mediate miracle.

Ahab had had an impressive lesson, and he was now given another. It was administered in the discomfiture of

Ben-hadad king of Aram, a discomfiture which was repeated a second time the next year. A prophet of the LORD had foretold it and had assured him that it was to let him know that God was the LORD. Still, he did not change, and when Ben-hadad was completely in his power he did not consult the prophet but made a covenant with the man who had twice tried to destroy him.

Shortly afterward, by the wiles of Jezebel, Ahab secured the vineyard of Naboth; but when he went to take possession he faced Elijah once more, and was told of the doom that awaited him. Terrified by the prospect, he rent his clothes, put on sackcloth, and fasted. Whereupon Elijah was instructed to tell him that the evil would be postponed until his death.

By this time the Messianic hope had so faded out that little of it was left. At the start it could not have exceeded a deep longing for restoration to the Garden of Eden, through some human instrumentality. Later, as men began to feel the effects of their wrong-doings, and also began to realize how hard it was to resist temptation, a new element was added to the hope, a desire for some one to help them overcome their evil ways.

This stage of the development seems to be reflected in the prophecy in the Zend-Avesta concerning the last Saoshyant, who was to bring eternal light and life to men. What the connection was, it is now impossible to say; but, nevertheless, there appears to have been some relation of the Persian hope to the Hebrew one, and there was a plain recognition of the need of help in finding out how to live a proper life.

In our own day various heathen have indicated that they needed help in the matter of living up to their own ideas of right and wrong; for they all have them, and they all wonder at the Christian's power to resist the temptations that overcome themselves. They recognize their own weakness and wish that

they had the moral stamina to overcome temptation. In this particular, they show a marked superiority to those who excuse their own lapses as inheritances from an animal ancestry.

Those who remained true to Jehovah in Israel doubtless continued to hope for a deliverer of some sort to restore the worship of the LORD and to do away with the heathen groves and high places. Others, possibly the majority, who retained some vestige of the Messianic hope, saw in it only a coming king who would give them dominion over their neighbors. Their own aggrandizement was the central idea, and how deeply this notion became established among them is shown by the request of James and John to be allowed to sit, one on the right hand and the other on the left hand of Jesus in his glory. They little knew what they asked.

We fail to realize what the conditions were in Palestine during the time of the separate kingdoms. Debauchery was common, so common among the ten tribes that sexual purity was practically unknown. Heathen idols were worshipped by lascivious rites, and human sacrifice was also practiced. The poetic language of the Scriptures means too little to us as we read: "But he [Ahaz] walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel."

Ahaz offered his son as a burnt offering, even as the kings of Israel were doing, and evidence of such offerings is said to have been found in the remains of this period. Of Israel it is stated that "they set up pillars and Asherim upon every high hill, and under every leafy tree; and there they offered in all the high places, as did the nations whom the LORD carried away before them; and wrought wicked things to provoke the LORD; and they served idols, whereof the LORD had said unto them: 'Ye shall not do this thing;' yet the LORD forewarned Israel, and Judah, by the hand

of every prophet, and of every seer, saying: 'Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by the hand of My servants the prophets;' notwithstanding they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in the LORD their God; and they rejected His statutes, and His covenant that He made with their fathers, and His testimonies wherewith He testified against them; . . . and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal; and they caused their sons and their daughters to pass through the fire, and used divination and enchantments; and gave themselves over to do that which was evil in the sight of the LORD, to provoke Him; . . . Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they practiced." (2 Ki. 17:10-19.)

It was under such conditions as these that Josiah, then a boy of eight years, came to the throne in Jerusalem. He was a very unusual king for those days, and he was blessed accordingly. In the eighth year of his reign, when he was but sixteen years old, he began to seek after the God of David, and in the twelfth, at the age of twenty, he began to purge Judah and Jerusalem from the high places and the Asherim and the graven and molten images. In his presence, they broke down the altars of the Baalim, after burning the bones of the priests on them, and hewed down the sun images. Having reduced the graven and molten images to dust, they scattered it on the graves of those who had sacrificed unto them.

In the eighteenth year of his reign, after he had made an end of doing these things, he set about repairing the temple. Money that had been gathered for the purpose was placed in the hands of Hilkiah the high priest to pay the workmen, and to buy the necessary mate-

rials. His plans were thus carried out faithfully and honestly.

He was then but twenty-six years old, which makes his act all the more remarkable. After a time he sent Shaphan the scribe to Hilki'ah with a message about paying the workmen. To him Hilki'ah announced: "I have found the book of the Law in the house of the LORD." These words imply that he had heard that there was such a book once, but did not know where it was or what had become of it. He gave it to Shaphan, and Shaphan read it.

How much time he took, we do not know. The point is that he read it, and that he read all of it. Whether he returned to the king on the same day or not is likewise uncertain; but if he did, it was not earlier than late afternoon. He made his report first and ended it by saying: "Hilki'ah the priest hath delivered me a book." He next read it, evidently the whole of it, before the king. How much time that took we do not know.

The king was not only impressed, he was alarmed. He sent orders to Hilki'ah and four others, saying: "Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

The five men, thus commanded, went to Huldah the prophetess and told her what the king desired. She assured them that doom impended upon the place and the people, "even all the words of the book which the king of Judah hath read; because they have forsaken Me, and have offered unto other gods, . . . therefore My wrath shall be kindled against this place, and it shall not be quenched." But the assurance was added that Josiah should not see any of this evil.

The five then went back and reported the result unto the king. How much time these things consumed, we do not

know; but they must have taken considerable: orientals make no account of time.

The king next sent for all the elders of Judah and Jerusalem, and they assembled there, after which they and the men of the tribe as well as those of the city went with the king and the priests and the prophets to the temple, where "he read in their ears all the words of the book of the covenant which was found in the house of the LORD."

How long all this assembling took, we have no means of knowing; but it was not done in part of a day, as any one must realize. It involved much walking, and some of the men must have traveled thirty or forty miles on foot or on the back of an ass. Speed was out of the question by either method. That also must be clear. The chances are that several weeks were consumed in accomplishing the results enumerated, and it is plainly absurd to suppose that they occurred during a single day.

Disregarding all these necessary delays, a standard (?) authority has not only claimed that the two readings took place on the same day but has berated any who venture to doubt it! It is a hasty and unwarranted conclusion. Moreover, it overlooks another important fact. The narrative in 2 Kings (xxiii. i—30) does not cover the events of a day but of twelve years or more; for Josiah reigned thirty-one years, and the most important things in the last twelve, are those related,—if not in the last thirteen, as is even more probable.

As to the nature of the book found by Hilki'ah, there has been much difference of opinion. There is no question, however, that the Law was the Pentateuch. It was also called the covenant. Neither word was ever used of Deuteronomy, which was a second giving of the law, a recapitulation. No Jew would ever mean anything but the Pentateuch by the word Law (written), and the common-sense view of the matter requires that the Pentateuch be taken as the book actually found.

Ancient ways, not modern ones, are involved, and ancient ways were different from ours. They still prevail in India, where the bards are said to repeat the *Mahābhārata* to the people of the villages and thus make their living. If any one supposes that an evening's performance is implied, he is utterly wrong. The reciting is done in the afternoon, and the time required is from three to six months. It depends upon the interruptions.

Instead of trying to visualize ancient events in the light of the times involved, modern critics assume that their own ideas, ways of doing things, and, especially, their own limitations are safe criteria to go by in judging Biblical matters. They are woefully wrong.

Because all the words of the book were read, it has been assumed that the document must have been short. Nothing of the sort follows. It has also been assumed that the document must have been the book of Deuteronomy, because the blessings and curses pronounced on Mounts Ebal and Gerizim in the ears of all are found in that book. That also is fallacious.

The agitation of the king points directly to Leviticus (xxvi. 14 ff.): "But if ye will not hearken unto Me, and will not do all these commandments; and if ye shall reject My statutes, and if your soul abhor Mine ordinances, so that ye will not do all My commandments, but break My covenant; I also will do this unto you; I will appoint terror over you, even consumption and fever, that shall make the eyes to fail, and the soul to languish; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set My face against you, and ye shall be smitten before your enemies; they that hate you shall rule over you; and ye shall flee when none pursueth you. And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. And your

strength shall be spent in vain; for your land shall not yield her produce, neither shall the trees of the land yield their fruit. And if ye walk contrary unto Me, and will not hearken unto Me; I will bring seven times more plagues upon you according to your sins. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. And if in spite of these things ye will not be corrected unto Me, but will walk contrary unto Me; then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities; and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied."

This contingency is bad enough to cause the king to be anxious; but it is not all, since the promise continues (27 ff.): "And if ye will not for all this hearken unto Me, but walk contrary unto Me; then I will walk contrary unto you in fury; and I also will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your sun-pillars, and cast your carcasses upon the carcasses of your idols; and My soul shall abhor you. And I will make your cities a waste, and I will bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it. And you will I scatter among the nations, and I will draw out the sword after you; and your land shall be a desolation, and your cities shall be a waste."

Even this does not end it; for more follows, according to which they will be unable to stand before their enemies, shall perish among the nations, some shall pine away in the land of their foes, and they will be paid the punishment of their iniquity. It was not the curses in Deuteronomy that caused the king to consult the Most High, but these specific promises of dire calamity that was to follow their rebellious acts.

As to the reason why the book of the Law was so long forgotten, it is safe to infer that the scrolls containing it reposed in the ark of the covenant; for we find Solomon saying, with regard to the completed temple, to which the ark was brought, "And there have I set the ark, wherein is the covenant of the LORD, which He made with the children of Israel." It had contained only the tables of stone put in it at Horeb by Moses; but this statement (2 Chron. vi. 11) implies distinctly that the Pentateuch itself had been placed within the ark also for safe keeping. From the context it appears probable that Solomon himself was responsible for that fact.

Lest it may be questioned whether the reference was to the Pentateuch in the last quotation, let the other version (1 Kings viii. 21) be added: "And there have I set a place for the ark, wherein is the covenant of the LORD, which He made with our fathers, when He brought them out of the land of Egypt." The Pentateuch was that covenant, not the tables of stone.

According to 2 Chronicles (xvii. 7-9), Jehoshaphat sent two priests, Elishama and Jehoram, with five princes and nine Levites, throughout all the cities of Judah to teach the people, and "they taught in Judah, having the book of the Law of the LORD with them." On their return, they had to place the book somewhere, and the natural place to put it was in the ark.

One of the last commands of Moses to the Levites concerned the covenant; for he said: "Take this book of the Law, and put it by the side of the ark of the

covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck." As the word rendered "by" is also rendered "in" even in this very place, it may be inferred that it came to be understood as meaning in with the result that the book was placed inside the ark instead of by its side.

This conjecture is made the more probable, because modern usage among the Jews so indicates. In the new and revised edition of his "The Reform Movement in Judaism," Rabbi Philipson cites certain resolutions passed in London, the third of which reads (p. 412): "In the course of the service the Ark shall be opened, a Scroll of the Law shall be taken out and elevated, and a portion of the Law, varied from week to week, shall be read from it in Hebrew."

As all Jews are remarkably conservative in religious matters, especially in things pertaining to the ritual, it seems more than likely that the observance referred to is an inheritance from remote antiquity. Keeping a copy of the Law in the ark, which stands for the original Ark of the temple, would be nothing more than an observance of an ancient custom.

Only about one hundred years intervened between Solomon's edict and the sending out of Jehoshaphat's embassy; but from that event to the reading of the book by Josiah was not far from three centuries. During these latter years apostacy was rampant, and no attention was paid to the book of the Law. It was practically forgotten except by the few who remained faithful to Jehovah, and no one knew where it was, apparently.

In the course of the temple repairs, it became necessary to consider the ark, and the high priest probably opened it to see if any repairs were needed. That act led to the discovery and what followed. One of those events was the keeping of a passover such as had not been kept "from the days of the judges

that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

Rabbi Philipson testifies that orthodox Jews include in their service the calling up of seven men to a sacred ark, "the Holy Ark" (p. 399), while the selection from the Law is read in Hebrew from the *Torah*, or Hebrew Pentateuch (p. 181). This copy of the Pentateuch is written on scrolls (pp. 333 and 409), which are closely related to the ark (p. 462). It follows that the book of the Law found by Hilkiah must have been the Pentateuch.

The fact that Shaphan first read the book to the king may possibly be significant, since it may imply that the writing was in the ancient script used in the Samaritan Pentateuch. If so, it might not be easy reading for the king. Nevertheless, he read it to the people; for it is so recorded in 2Kings (xxviii. 2) and in 2 Chronicles (xxxiv. 30). The statement is, "he read in their ears all the words of the book of the covenant which was found in the house of the LORD." He therefore read the whole of it.

Something similar happened under Nehemiah when Ezra was told "to bring the book of the Law of Moses, which the LORD had commanded of Israel." He did so (Neh. viii. 2) and then read from it, beginning in the early morning and continuing until mid-day. On the next day (verse 13), there was more reading, and it continued (v. 18) from the first day to the last day.

It is further stated (ix. 3) that on another occasion they read a fourth part of the day and confessed and prostrated themselves another fourth part of the day. The important thing is the fact that the reading in each case was from the Book of the Law; but that book was the Pentateuch.

Admittedly the first reading occupied seven days, filling an entire forenoon each time. There can be no doubt as to the documents involved; but if the Pentateuch was meant this time, as it must have been, the same Pentateuch

must have been read by Josiah, and it must have taken days. The known conservatism of the Jews in religious matters forbids any transfer of the ordinary designation of the Pentateuch to a single book, which is only a part of it, and any such interpretation is without justification.

It must not be supposed that none of the kings before Josiah tried to serve Jehovah; for several of them did try to some extent. They succeeded to a greater or less degree. Thus, Jehu, on the announcement of his succession to the throne of Israel, promptly slew Joram, king of Israel, with an arrow from his own bow. He then ordered Ahaziah, king of Judah, who was with Joram, to be slain. Afterwards, he had all the brethren of Ahaziah slain by his order.

He next exterminated the house of Ahab and proceeded to destroy all the worshipers of Baal. To do this, he had them all assembled and gave to each a distinguishing robe. That prevented the escape of any. The gates of the house of Baal were closed and the company was massacred. He was commendably zealous in stamping out the worship of Baal. Nevertheless, he did not depart from the sins of Jeroboam Son of Nebat, and he "took no heed to walk in the law of the LORD, . . . with all his heart."

Joash, or Jehoash, was made king of Judah; but the high priest first made a covenant with him and with the people that the altars of Baal should be destroyed. He "did that which was right in the eyes of the LORD all his days wherein Jehoiada the priest instructed him. Howbeit the high places were not taken away; the people still sacrificed and offered in the high places." Joash also had the temple repaired, although the priests kept the money contributed, until he stopped the practice. A chest with a hole in the lid, bored by the high priest, was placed beside the altar, and the money was deposited therein by the people.

Amaziah Son of Joash followed in his father's footsteps and showed the

same limitations. Likewise, Azariah Son of Amaziah did as his father had done and failed in the same particulars. Again, Jotham Son of Uzziah (Azariah) did the same things. Ahaz Son of Jotham then became apostate and "walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel."

Under such conditions as these, there could be no certainty about the Messianic hope. The very first necessity, if there was to be any real hope of that sort, was the stamping out of all idolatry. That was never accomplished, until Judah had spent seventy years in captivity in Babylon, weeping for their lost home.

Idolatry then became the cardinal sin. It has remained so, and for that reason the Jews fight shy of Christianity. They see the crucifix in Catholic churches and infer that it is worshipped as an idol. Orthodox Jews therefore feel constrained to mutter a curse whenever they pass such a church. To them, it is merely being true to God.

As long as idolatry survived, the Messianic hope languished, although some kings tried hard to correct such conditions. Thus, Hezekiah Son of Ahaz returned to the worship of Jehovah and walked in the steps of David. He removed the high places, broke down the pillars, cut down the Asherah, and trusted in the LORD, "so that after him was none like him among all the kings of Judah, nor among them that were before him."

He was prospered accordingly; but in the fourteenth year of his reign, about eight years after the ten tribes had been carried away captive and scattered in the cities of the Medes, Sennacherib king of Assyria came against Judah. Hezekiah tried to buy him off but failed. He sent a huge army into Palestine and meant to take Jerusalem. His generals were boastful and defiant

even toward God himself. Nevertheless, Hezekiah continued to trust in God and placed the whole matter before Him.

Things began to look hopeless. Hezekiah rent his clothes, put on sackcloth, and repaired to the temple. The enemy withdrew but sent threatening letters, which Hezekiah spread out before Jehovah. "And it came to pass that night, that the angel [messenger] of the LORD went forth, and smote in the camp of the Assyrians a hundred forescore and five thousand; and when men arose early in the morning, behold, they were all dead corpses."

Light on this spectacular miracle has been provided by a physician who has made a careful study of all such things in the Bible. Herodotus relates (II. 141) that when Sanacharib (the Greek spelling), king of the Arabians and Assyrians, marched against Egypt, field mice, during the night, destroyed the bows and quivers and the handles of the shields, which must mean that they ate the bowstrings and the leather of the weapons.

It is known that that sort of thing happens when the bubonic plague is about. It drives the rats and mice to migrate, carrying the germs of the dread disease with them. Furthermore, the disease is most fatal with the robust. Doctor Merrins therefore concluded that the army had been exposed to the germs when about to attack Egypt (the loss of their bows and shields compelled them to retire) and that the time for the germs to become active coincided with the night described by the writer of 2 Kings (xix. 35). His article appeared in *The Bibliotheca Sacra* (LXI. 298-302).

Josephus testifies in his *Antiquities* (X. i. 5) that God sent a pestilential distemper upon the army of Sennacherib, and that on the very first night a hundred four score and five thousand, with their captains and generals, were destroyed. He adds that the king, in great dread and terrible agony for his army, fled with the rest of his forces.

As Hezekiah's sickness occurred shortly afterward, it was probably an attack of the same disease, the "boil" being in reality a bubo.

Josiah was the last good king of Judah. Toward the end, Jehoiakim was so bad that Jeremiah wrote (xxxvi. 30): "Therefore thus saith the LORD concerning Jehoiakim king of Judah: 'He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.'" He adds that the people shall suffer all the evils promised them.

Concerning Jehoiachin (Coniah Son of Jehoiakim), Jeremiah wrote at some length because of his wickedness. Among the punishments to be visited upon him was this (xxii. 30): "Write this man childless, A man that shall not prosper in his days; For no man of his seed shall prosper, Sitting upon the throne of David, And ruling any more in Judah."

As he reigned but three months, the curse pronounced against his father began to take effect. He appears to have had no son, certainly none of royal rank, and the kingdom was given to his uncle, whose name was then changed from Mattaniah to Zedekiah. He, too, was evil, and he rebelled against the king of Babylon. That cost him his kingdom and his eyes, after he had seen his sons slain in his presence.

The kingdom of Judah was at an end, and so was the line of David as a ruling house. The direct line was broken, when Coniah failed to have any son of his own. To circumvent the curse, he probably married his daughter to a nephew who was in the direct line. That nephew's name was Assir, but he died without a son, and his half-brother, Neri, who was in Nathan's line, married his widow and begat Shealtiel, who was credited to Assir.

The puzzle about Assir can thus be solved. The word was used as a proper name; for there were Levites so desig-

nated, as appears from Exodus (vi. 24) and 1 Chronicles (vi. 22). The King James Version is therefore correct, while the others are not. If the Hebrew is now considered, it will be seen how natural the solution suggested really is. Using hyphens to indicate the way in which the Hebrew is written and pronounced, the actual text becomes: "And-sons-of Jeconiah Assir Shealtiel son-his. And-Malchiram and-Pedaiah" etc. As indicated, the Hebrew has the equivalent of a period after "son-his." It had a meaning, and that meaning fits the case. Neri was the actual father of seven sons, the oldest being credited to his half-brother, Assir.

But the curses were not lifted; for Shealtiel had no son of his own and was therefore obliged to take the son of his second younger brother, Pedaiah, as his son and heir. For that reason the name was not Zerubbabel Son of Pedaiah, but Zerubbabel Son of Shealtiel. The evidence can be found in 1 Chronicles (iii. 18-19). The break was complete.

For seventy years the Jews pined in captivity in Babylon, and the Messianic hope seemed definitely ended. They forgot their own tongue, only the learned retaining any knowledge of Hebrew, and spoke Aramaic. In the meantime, they had come back to Jehovah, and they were not forgotten.

Under Ezra and Nehemiah, they were restored, and the temple was rebuilt under great difficulties. This hope they had had; for Jeremiah had definitely promised them seventy years of desolation for their sins (xxv. 11) and a return at its termination (xxix. 10.) Furthermore, Ezra plainly remembered the promise (i. 1), and Daniel had counted the years for its fulfilment (ix. 2.) Finally, the chronicler in his second book (xxxvi. 22 f.) records that the prophecy of Jeremiah was fulfilled by the proclamation of Cyrus concerning the building of the temple in Jerusalem.

It was to be restored, all who wished were to return to Palestine, and the de-

cree was put into writing to make it effective. The time of the rebuilding probably coincides with the first period of Daniel's seventy weeks, which are taken to mean four hundred and ninety years, divided into three periods; forty-nine years, four hundred and thirty-four years, and seven years. Apart from this, there is general disagreement. The most probable date for the beginning is, as suggested by Mr. Philip Mauro, the decree of Cyrus (Ezra i. 1-4.) He follows Dr. Martin Anstey quite closely in his chronology, although the early dates (creation, flood, etc.) are certainly not remote enough to be correct.

In support of this conjecture about the beginning of the period, there is the prophecy of Isaiah (xliv. 28): "That saith of Cyrus: 'He is My shepherd, And shall perform all My Pleasure'; Even saying of Jerusalem: 'She shall be built'; And to the temple: 'Thy foundations shall be laid.'" The context shows that Jehovah is referred to. Cyrus is also called the LORD'S anointed (xliv. 1) and (verse 13) this statement is added: "He shall build My city, And he shall let Mine exiles go free."

If this is not enough, Ezra (vi. 2-5) has preserved a copy of the decree of Cyrus. It is remarkable in that it orders the restoration of the vessels of gold and silver used in the temple service. The decree of Cyrus, then, seems to be the logical starting point.

Before going further, it may be well to give the new Jewish rendering and the American Revision in parallel columns, noting that the introductory words about the seventy years are omitted as not necessary, at present.

NEW JEWISH VERSION

25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks, and for three score and two weeks, it shall be built again, with broad place and moat, but in troublous times.

26 And after the three

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25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince shall be seven weeks, and three score and two weeks: It shall be built again, with street and moat, even in troublous times.

26 And after the three

score and two weeks shall an anointed one be cut off and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifices and the offerings to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.

score and two weeks shall the anointed one be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war: desolations are determined.

27 And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblations to cease; and upon the wing of abominations shall come one that maketh desolate, and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

The seven weeks (forty-nine years) and sixty-two weeks (four hundred and thirty-four years) make sixty-nine (four hundred and eighty-three years.) On that much all can agree. As to when the four hundred and eighty-three years end, there is no agreement. Mr. Mauro would put it at the baptism of Jesus, since the Messiah was then made manifest to the world by the proclamation from heaven, and that interpretation may be correct for this reason. The anointed one was to be cut off after, not at the end of, the sixty-ninth week.

On this basis, the crucifixion would occur in the middle of the seventieth week, and that is the view held by Mr. Mauro, whose book "The Seventy Weeks and the Great Tribulation" is certainly suggestive. The rest of the seventieth week would include the work among the Jews before the gospel was given to the gentiles.

The natural supposition concerning the seventieth week makes it a continuation of the others, and it appears that seven years were actually occupied by the ministry of Jesus and the spreading of his gospel among the Jews before there was any attempt to extend the work among the gentiles.

In Daniel's prophecy the seventy weeks were decreed "to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in ever-

lasting righteousness, and to seal vision and prophet, and to anoint the most holy place." Other translations leave out the word place, and the Authorized Version has "Holy." The reference would thus be to the anointing of Jesus as the Messiah, and that appears to be the true meaning. The seventy weeks were decreed to bring about the possibility of a realization of the Messianic hope and a fulfilment of that hope. The seventieth week, therefore, should be the period when that fulfilment took place.

Several things should now be noted. In verses 25 and 26 of the citations above, the Authorized Version has Messiah for "anointed one," and in verse 25 it has "the Messiah." The Hebrew has no article in either place. The word rendered "prince" in verses 25 and 26 properly mean a leader. As the real leader after the city was rebuilt appears to have been the high priest, the meaning in verse 25 may be "a priest"; but the chances are that it is "a *tirshatha*" (governor.)

In verse 26 the "people" must be the Romans, and the translation is accordingly correct. There is no possible excuse for confusing the two anointed ones. To make the words refer to one person, it would be necessary to assume that he could live for four hundred and thirty-four years after he was anointed. That simple fact makes any such identification impossible. The first anointed one is plainly a leader who will care for the rebuilt city and temple. The second anointed one is the Messiah.

That the Jewish translation is right about the three score and two weeks (four hundred and thirty-four years) is evident, because the restoration of the city and temple did not occupy any such time. The chances are that the work was completed in that first seven weeks (forty-nine years.) Moreover, the second period was beyond question a troublous time.

The events recorded in the book of Esther occurred in this period, prob-

ably under Xerxes; for he has been identified as Ahasuerus, and his great banquet was doubtless a part of the preparation to invade Greece. Haman's conspiracy to destroy all the Jews in the provinces was frustrated by the skill of Mordecai, who persuaded Queen Esther to petition the king, and the Jews were ordered to defend themselves.

When Alexander the Great invaded Persia, he took over Palestine, apparently without effort; for the Jews seem to have been too much alarmed to offer any resistance. That may have been in 332 B.C. Successful in his campaign, he forced all the Levant to accept Greek as the official tongue, and Palestine had to do as the other lands did.

At his death, Palestine fell to the Syrian satrapy; but one of the Ptolemies soon annexed it and held it as a part of Egypt. The succeeding rulers of Egypt in the following centuries caused the Jews so much trouble that they joined Syria when the latter decided to attack Egypt, and Palestine became once more a province of Syria.

After Antiochus Epiphanes became ruler, the trouble began in earnest. He was determined to Hellenize the Jews completely and to destroy their religion. In 170 B.C. he took Jerusalem and gave the city over to massacre and pillage. Two years later, he took it again and caused an altar to be set up in the temple. Then he had sacrifices offered thereon to Jupiter Olympus. Finally, he forbade the Jews to observe their Law and sought to Hellenize them by force.

He had gone too far, and the Maccabean wars resulted. These princes ruled from 168 B.C. to 37 B.C.; for they were able to maintain their independence that long. Incidentally, John Hyrcanus conquered Samaria and Idumea and added to the Jewish state and power. The cause of their undoing was internal strife. That led to Roman complications, and in 63 B.C. Roman agents began to have a share in the internal affairs of Palestine. By 37 B.C. it was a part of the empire.

The Jews were now given a king, Herod the Great, and his reign was a period of violence and bloodshed, a very troublous time. His death was the occasion for more trouble, and at the pass-over a riot was put down, in which three thousand Jews lost their lives. At the feast of Pentecost, the city being filled with Jews, another riot occurred, and the Roman officials appear to have provoked it for their own purposes.

Archelaus was at length made king, and there seemed to be promise of better things; but his tyranny finally drove the Jews to appeal unto Caesar (Augustus), and he was deposed and exiled. Henceforth a Roman governor held sway, although Herod Agrippa I. was the nominal ruler for three years (41-44 A.D.) Archelaus was deposed in 8 A.D.

At length Pontius Pilate came on the scene as procurator and did all the mischief possible during his sway (26-36 A.D.) He provoked the people till they were fairly desperate, and his successors continued to do likewise. Finally, in 66 A.D. the situation became so bad that Nero appointed Vespasian to restore order in Palestine and subdue the rebels.

During his campaign in 67 A.D., he defeated them in Galilee and captured Josephus, who had led a defense against him. He treated Josephus with kindness and attached him to his own person. He also treated all the Jews who submitted, in a similar way and promised them a continuation of their privileges. In short, he made "a firm covenant with many" and kept it.

Three and a half years after he began his work of subduing the rebellious Jews, the sacrifice and the oblation in the temple ceased, not for three and a half years but for all time. The American Revision is certainly right in this instance, while the Jewish one is wrong. It marked the end, and soon afterward the city fell and was destroyed.

Vespasian was still in command, although Titus actually completed the work, and Vespasian was the prince of the people who were to come and de-

stroy the city and the sanctuary. Verse 27, therefore, has no connection whatever with Jesus, since it refers to events some forty years after his crucifixion. Daniel assigns forty-nine years to the restoration of the city, at which many toil under difficulties. Then they receive a leader, and for four hundred and thirty-four years the city stands in safety, although the times are troublous. After that the Messiah is to be cut off, and, finally, people are to come and destroy the city.

No details of the seventieth week are given, and it is not even mentioned; but there is no escaping the significant fact that the objectives of the entire seventy weeks were reached potentially during the seven years that followed the baptism of Jesus. To all intents and purposes the projects set forth by the angel were accomplished during those years. For the first time the fulfilment of the Messianic hope was now given a definite date. On that date the Messiah received his anointing, and in three and a half years He accomplished his mission. In three and a half more the world was included in his redeeming grace. The seventy weeks were completed.

If this interpretation is accepted, the difficulties in Daniel's prophecy simply vanish. Historical events fit each section perfectly. The city is rebuilt with difficulty, and the events set forth in Ezra and Nehemiah make it clear that the time may well have been forty-nine years. At the completion of the rebuilding some one became the Jewish leader, and that some one was the first anointed one mentioned.

For four hundred and thirty-four years the city stands as built; but the people have plenty of trouble. In the end they rebel and throw off the foreign yoke in a series of campaigns that are among the most remarkable in history. Internal quarrels bring Rome into the picture, and Herod and Pilate and lesser rulers torment them. In a brief period of comparative quiet, Jesus is baptized and continues his ministry for three

and a half years. The crucifixion follows, and He is "cut off" and is "no more" Jesus of Nazareth.

Following the resurrection, the church is established, its foundation being the doctrine that He was the Son of God. Persecution develops; but the work goes on, and in about three and a half years more everything is ready for carrying out the command to preach the gospel to every creature. In brief, seven years from the baptism of Jesus finds all the objectives of the seventy weeks accomplished potentially, and that part of the prophecy is fulfilled.

No suggestion of the date of the prince that was to come is contained in Daniel, and Jesus himself said that no man knew it, but the Father only. The Jews and the Romans continue to clash, and about thirty-six years after the crucifixion the crisis is reached. Vespasian begins his northern campaign in 67 A.D., and in three years and a half the offering and libation cease in the temple. Meanwhile Vespasian has made a firm covenant with many of the Jews and is able to keep it for seven years.

At the end of that time, Jonathan, one of the Sicarii (dagger men), in Cyrene, in northern Africa, begins a revolt that destroys pleasant relationships between the Jews and Vespasian and leads to terrible results. That seven days (years) therefore ends, and the ceasing of the offering and libation occurs in its midst. It follows that verse 27 is to be divorced completely from what precedes in Daniel's prophecy, because it has reference to things that belong with the destruction of Jerusalem, not to the fulfillment of the Messianic hope.

A few details concerning other matters should be mentioned. The citations from Leviticus are not the only passages that promise dire penalties to the Jews for disobedience. There are others, especially the one at the end of Deuteronomy (xxviii. 15-68), in which some of the events at the fall Jerusalem under Titus are foretold with remarkable accuracy. To complete the discomfiture of

the king after he had heard all that preceded, this passage was well adapted, and Josiah doubtless heard them all. This particular one might be regarded as representing the "last straw" in the ultimate result. The effect was probably cumulative.

As to Hezekiah's sickness, it should be noted that, like most other diseases, the plague has different forms. In one, called the black death, it is sudden and terrible. In the other, it is much milder, and some patients do recover, after a week or ten days. The sixth plague in Egypt was probably the mild form of the disease; for the "boils" so-called were doubtless the bubos that are characteristic of that form.

Finally, in regard to the Zend-Avesta and its prophecy, this much may be said. Some connection, either by inherited tradition or by a later borrowing through contract with captive Jews, there must have been; for the idea of a Savior from sin who would grant eternal life to men is so unique in world literature that it could hardly happen to appear in an Aryan bible by mere coincidence. Borrowing may be possible.

While the dates are uncertain, it is plain that the Israelites were all deported and that they were scattered in the cities of the Medes early enough to be located there some six or seven centuries before our era. It is therefore clear that Iranians could learn of their beliefs and that any who were still true to Jehovah would entertain a Messianic hope. That there were such even in Ahab's day is made clear by the Scriptures themselves, and it is altogether probable that some such persons were among those deported to dwell among Aryan peoples.

No one knows the date of Zoroaster; but he appears to have taken the crude beginnings of his faith, which must have antedated him by some centuries, and developed them into the form in which they now appear. As the story of the holy maid involves a period of some 3000 years, it would require, if taken

seriously, that his date should be early enough for him to have received as a part of his inheritance some version of the promise concerning the seed of the woman. He might then have concluded, naturally, that there would be a Savior Saashyant, whose mother would be a holy maid.

He may even have implied that she would be a virgin, although he would not be likely to state such a thing clearly. The later commentators may then have formulated the tale concerning the

method of conception. The very nature of the tale forbids any supposition of an element of inspiration, and some other explanation must be found in consequence. The chances are that his date was early, perhaps early enough for him to have received the Messianic hope; but the 3000 years may be, like some other oriental statements, merely an emphatic way of putting things.—*Herbert W. Magoun.*

The Sixth in this series of seven editorials will appear in the next issue.

Current Thought and Activity

CONDUCTED BY ROBERT M. KURTZ, M.A.

IT IS WELL TO BE PRUDENT, but not too prudent. To avoid trouble is natural, but it may also be cowardly. There are times when men of deep moral and religious convictions should speak out. Ours is such a time. It calls for prophets who utter the truth with compelling force. As a writer in *The Continent* once said:

The fiery young prophet Amos finds himself in the heights of disgust when he remarks that in an evil age a prudent man keeps silent. That is the only safe thing to do. It is also the cowardly thing to do. The mention of Amos suggests that no great prophet has allowed himself to make prudence the law of his procedure. He has never put self and safety above obedience. If any man is prudent for his own sake he is doomed. If tact means protection of one's own skin at the cost of loyalty, then God grant to the world men who will not be tactful.

WE CANNOT HIRE GOD. No amount of giving to His cause and no amount of our own good works can redeem us or gain His answer to prayer. Yet it is difficult for many souls to grasp this fact. In *The Brethren Evangelist* President Alva J. McClain of Grace Theolog-

ical Seminary has this helpful and sensible word:

To all who are struggling beneath the intolerable "yoke" of salvation by law-keeping and works, our Lord speaks with infinite compassion, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." It is the strange paradox of legalism that the more men labor to earn salvation, the heavier their burdens become. But when we come to Christ we find complete rest for the soul, as the free gift of God.

Some warn us that in preaching the gospel we must not make salvation "easy." But we need not be afraid. The Lord Himself declares it to be exactly this, using the very word, "My yoke is Easy, and My Burden is light" (Matt. 11:30).

WE HAVE GREATER EDUCATIONAL facilities than ever for preparing men for the ministry. Yet, on the whole, the Gospel is not now so driven home that repentant sinners are being brought to Christ as the regularly expected result of Christian preaching. In such times as the present especially, the preacher should also not only win converts but also exert that God-given power which assures and heals minds that are be-

wildered and distressed. Said Dr. D. D. Holt at an alumni meeting at Duke University:

Of the hundreds of conferences I have held with my own parishioners and with students, only one had a question of theology, and that proved to be a sort of mechanism behind which he thought he was hiding a disintegrated personal life. The real problems of people today are fear phobias, a feeling of inferiority, emotional complexes and disharmonies, problems of marital relationship, incompatibility, maladjustment of sex life, neuroses and psychoses. Far too many are confused individuals in a world of perplexed persons like themselves. One of the leading psychiatrists in Virginia gave these disturbing figures before a group of ministers of which I was a member. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment; five will need attention, but facilities will not permit; five will be border-line cases; five will be neurotic cases—displaying fear phobias, temper tantrums, etc.; and five will be normal. These are the appalling facts as seen by an expert. But Jesus has something of vital importance to say in every case of maladjustment and disintegration.

MUCH PREACHING IS TRUE ENOUGH, but almost wholly ineffective. One reason is that it does not lay on the consciences of Christians the solemn fact that their conduct must square with the beliefs which, as church members, they are supposed to hold. The overwhelming majority of members desert their Lord through indifference, even when they do not crucify Him afresh by wrong conduct. Says Dr. W. E. Woodbury of the Baptist Home Mission Society:

Among the problems of evangelism today are the lack of conviction of sin, the worldliness and inactivity of the majority of church members, and the paucity of personal workers. The covetousness of God's people, their unfaithful stewardship of God's time and money also cut us off from God and the power divine, without which human lives are not redeemed. The solution to

all these is pointed clearly by our Lord. We must recover the spirit of real prayer and definite intercession. We must pay the price in money and time that is necessary to make God important and preeminent in our lives.

CHRISTIAN MYSTICISM has been a somewhat unsatisfactory subject of discussion, due largely, no doubt, to the lack of its clear definition. Then, too, many good people who are not well developed spiritually feel, like Queen Guinevere, that they "cannot breathe in that fine air." Dr. C. J. Sodegren, Editor of *The Bible Banner*, makes these sensible remarks on the subject:

Christian Mysticism's greatest memorial is *The Imitation of Christ*. Eckart of the thirteenth century and Tauler of the fourteenth, were evangelical mystics. Luther "bathed his soul" in both. Arndt, grounded in Scripture and in complete harmony with the historic faith, shares the experience in a sound and sane way in his *True Christianity*. Intellect and will play their proper part, but a supersensible feeling completes the circle.

All truly spiritual Christians recognize these "pulse-beats" of the Spirit of God and catch glimpses of His garments. They know that truth has broader horizons than the intellect can see, vaster reaches of reality than doctrine can define. Instead of frowning upon this quest the Church of Christ should recognize the need of it and the value of it for deepening and enriching our spiritual life. Especially in this hurried and superficial age of ours.

It is also a safeguard against crass orthodox and heterodox rationalism.

"LET THE REDEEMED OF THE LORD say so." And let not individuals alone say so, but let organizations of Christians give their collective testimony. Not long ago the Third Christian Church of Philadelphia had a men's banquet, and here is part of the pastor's report:

Beside each plate was placed P. H. Welshimer's tract, "Facts Concerning the New Testament Church." The toast-

master, in his introductory remarks, stated that we had invited our guests that we might acquaint them with that for which the Christian church stood. He called their attention to the tract and invited them to read it at their leisure. The speaker was the Hon. James L. Wilmeth, former director of printing and engraving of the Federal Treasury and now the executive secretary of the largest fraternal insurance company in the United States. His theme was "The Lure of a United Brotherhood," and he presented Christ's plan as outlined in the New Testament for its accomplishment.

THE SO-CALLED FAILURE of Christianity to prevent war is not a failure of Christianity, but a failure of mankind to apply it fully. In *Arm the Apostles*, Mr. Rom Landau writes:

The duality that is inherent in man cannot suddenly be overcome when he approaches the problem of war and peace. Man may know which of his faculties will enable him to prevent war, but he is too weak to act consistently upon his knowledge. Yet it is entirely up to him to transform himself sufficiently to overcome the need for material weapons. Can this happen while he is tied to a physical existence? Our complete spiritualization is not likely to take place while we live on this earth. But to keep our lower selves in check we need not be angels or saints. What is wrong at present is not that we are not saints, but that we make so little effort to subdue the animal within in our international dealings. Without being perfect, we have already succeeded in holding it in check in our private and communal lives. Until we have done this in international affairs as well, material arms will remain necessary.

IT IS A TRAGEDY when a great truth is so mishandled by its friends that it needlessly becomes an offense. What doctrine offers more hope for human society than that of our Lord's return? Yet extremists have advocated it with such misguided enthusiasm and even intolerance as to repel many who might have accepted it, and have, moreover,

created factions among those who do hold it. The attempt to forecast occurrences in exact detail makes this calm statement by Dr. J. A. Hutton, Editor of *The British Weekly* a welcome contrast:

Yes, the Lord will come! But it may not be in the first watch of the night. It may not be in the second watch of the night! It may be in the third watch of the night,—from midnight to three o'clock, as we should say. In that season of the deepest darkness, in that season when, if we are awake, we are most liable to fears. In that season when, looking abroad, we see the whole world sleeping, so that it seems mere pride, or self-delusion, or a contempt for what is normal, that we should be so singular and presuming. It may be in such an hour and with such prospects, that He will come. It may be so long delayed that, as one Scripture reports our Lord as asking, "When the Son of Man cometh, will He find faith upon the earth?"

The closing book of the New Testament begins with, "Behold He cometh with clouds," and closes with the prayer which is like an S.O.S. from the sea, "Even so, come Lord Jesus!"

IS MODERNISM ITSELF EXPERIENCING a change of heart? To judge from an article by Charles Eugene Conover in *The Christian Century* a few months ago, something of the kind seems possible. His striking title was, *Save Religious Education from Itself*. That the pendulum may actually be starting to swing back toward conservatism is shown by these closing paragraphs:

It is the thesis of this article that theologians have moved beyond the negative stage of liberalism, and are discovering, in their return to the basic Christian doctrines, new religious depth and power. At the same time they are dissociating Christianity from secular movements and philosophies and religions.

Theology is moving in the direction which religious education must take if we are to preserve Christianity. The positive contributions made by theology in the nineteen-thirties offer a basis for

a positive Christian education. The gap between theology and religious education must be closed; and it is religious education which must make the fundamental changes. Whatever "religious" education based upon secular philosophies may do, *Christian* education must now catch up with the theologians!

MENTAL GIFTS ARE GREATLY TO BE desired, but they often require moral force to make them effective. A man of great courage and energy sometimes far surpasses one of acknowledged brilliance. Dr. Nehemiah Boynton realized this when he said at the Amherst centennial in 1926:

Nobody ever accused Whitefield of elevated scholarship, yet the flaming passion of his crude, but religion-conquered spirit made him a "pioneer of a great improvement in the literature of England and America," quickened minds greatly superior to his own, and was the efficient cause of institutions he could never have founded, and insistencies to which he could never have been cordial. If Whitefield had never been at Northampton, Exeter, and Newburyport, the Andover Theological Seminary might never have existed. His influence has been recently traced, percolating through various agents until it reached the men who started that institution.

IT IS EXTREMELY EASY for the intellectual—the proper intellectual—interests of the preacher to quench his concern for soul winning, the chief business of the ministry. President John R. Sampey of the Southern Baptist Seminary has made a confession, in an interview for the *Western Recorder*, which finely illustrates this fact. After speaking of his interest in his Seminary students he proceeds:

But one day in Chapel, about seventeen or eighteen years ago, a layman "reined me up." He challenged us Seminary professors and students to a definite soul-winning effort. He asked how many of us had won as many as ten people to Christ during the last year. At first I thought his question ridiculous. Of course I had done so! And then

I began to think back. Before he was through talking, I was penitent. I couldn't think of even five persons whom I had led to Christ during the year! So when he asked who would pledge themselves to make efforts to win at least ten persons to Christ during the coming year, I raised my hand.

From that time on, a new spirit began to hold sway in my life. There was a new note in my classroom teaching. I began to crave, during the year, the privilege of holding revival meetings.

THE FAILURE OF NATIONAL prohibition is a monumental example of the futility of trying to make people good by law. The unregenerated human soul responds but weakly to moral appeals. The natural man forms poor material for building the Kingdom of God on earth. John Sutherland Bonnell is quoted in the *Pulpit Digest* as making this comment on the failure of legislation:

It is unusual for one to hear today a sermon on the subject of the liquor problem, but there is a definite reason for that. Many ministers have felt that the cause of temperance was lost with the repeal of the National Prohibition Act and that it is useless to attempt to do anything about the matter now. This attitude is largely due to the fact that too much trust was put in legislation.

WITH A FEW STROKES THE EDITOR of the *Christian Advocate*, Nashville, draws a picture of the emptiness of rationalism. But it is not only empty; it is destructive of all that is fine:

Rationalism in its varied forms makes an absolute denial of God. "A Humanist Manifesto" was issued in which we are told that we must abandon belief in any kind of God. "Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intel-

ligence and will to the task." Humanism speaks golden words, but walks on leaden feet and makes three steps of descent—a loss of faith in God, a loss of faith in man, and a loss of faith in morality.

IT IS MOST UNFAIR TO BLAME all their reckless ways upon the present generation of young people. What generation provided them with so many facilities for pleasure seeking, or set examples that have weakened so greatly present day moral resistance? Leinbach, as quoted in *The Presbyterian Record*, has thus indicted the preceding generation:

When we think of the almost complete secularization of our public schools, the false sense of values existing among many parents and religious leaders, the lack of adequate Christian training in many of our congregations and Church Schools, the inadequate conception of the meaning of stewardship in the lives of so many professing Christians—we need not wonder that stewardship to-day has taken on the force of a crusade in the lives of comparatively few. When we think of the dreams of the youth of yesterday many of whom saw in imagination a better world arising from the ruins of the old; when we realize how many of them have been baffled and disillusioned and tempted to give up their ideals; when we see how many thousands are wandering about, drifting from place to place, and often gravitating from bad to worse; when we hear statistics which tell us that America to-day leads the world in the cost of crime and that more than eighty per cent of our criminals are less than twenty-three years old; then we adults stand convicted before God of inefficiency and indifference, and are moved to feel the urgency of setting before the young people of our country this high summons to the most important work in the world.

WE NO LONGER HOLD IT SINFUL to read a novel. Fiction has its rightful place in good literature, and one of its functions is so to mirror our inmost emotions and purposes that we are helped to see these things for what they are.

But for some time many otherwise commendable writers in this field have so overworked the sex motif that their books seem to depend on this feature for profitable sales. What is more, many reviewers approve stories of this type. In fact, as J. A. Spender says in *The Yorkshire Observer*, writers let themselves down in this way in fear of bright but rather immature reviewers:

So many even of the best writers seem to be thinking of what the clever young men will say if they seem to be unacquainted with the latest foreign models, Proust, Tchekov, and the rest, or the new sexual interpretation of life brought from Vienna. In this way the simplicity which has always been the greatest quality of the best English writing is lost in complications borrowed from Russian, French, and German sources. . . . Again and again on reading books of this kind one is tempted to say what a great and splendid writer this man or that woman might be if only they would clear their minds of fashion and theory and just let themselves go.

THE QUESTION OF CENSORSHIP is difficult. It rests on human opinion, and this often means mere impressions, or even prejudices. Yet we must have some kind of control over our literature, art, and entertainment. When we approach the religious field we are on difficult ground, yet even here a form of censorship is sometimes needed. Hard and fast rules cannot be laid down, but the *Advance* marks out the safe general attitude:

The danger of religious censorship is that it tends to become a real interference with liberty of thought and expression. The freedom of literature is as important as the freedom of the press, though each sort of freedom has some positive responsibilities. But religious people, whether they be Protestants, Jews, or Catholics, have their rights as well. They are entirely within their rights in seeking in every fair and legitimate way to discourage the publication of everything that they consider harmful. Public opinion, and public support, or the refusal of the support, of papers

and magazines are powerful factors. The papers and magazines that have catered to the conventionally immoral to keep them in business would have no ground of complaint if the sentiment of the conventionally moral should prove strong enough to put them out of business. But it is worth while to consider the danger of loss of freedom in thought and in the printed page, a matter that is of fundamental importance in the important effort to induce and uphold cleanliness and decency.

OUR UNCHURCHED POPULATION is increasing at a rate that should sober our citizens. It is estimated that we have, for instance, about two million migrant people alone—men, women, and children—drifting from place to place as seasonal occupations offer at least a little work, or in the forlorn hope of finding permanent employment. Says a report of the American Tract Society:

The task of the Society in reaching the unchurched is growing greater every year. One denomination reports that it must close 2,000 home mission projects. States like Maine are suffering from hunger for the Bread of Life. The Society should have ten instead of two colporteurs reaching the unchurched in Maine. Other states are in an equally deplorable spiritual condition. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

THE MATERIALISM OF THE DAY has produced a widely prevalent negative spirit. But man's soul cannot be content with either ignorance or denial of the truth. The fact is, we are surrounded by many who appear to be enjoying life, but who secretly realize that their souls are starving. This account, current last summer, does not represent an exceptional experience. A deeply learned man sought the minister of a church and said:

"According to my naturalistic point of view there is no God. I recognize no reality save matter and force. I am myself but an animal. Can you do anything

for me?" He was a professor in a New York university, and his false philosophy had obscured his soul. But yet his soul was hungry and he was humble enough to come to the minister of Christ. This minister led him to Christ and he is now a believer and church member. The New York *Christian Advocate* comments that many of these intellectuals are not disbelievers so much as people filled with uncertainty. They are too full of the negative theories of human philosophy to be certain of any higher reality. They are scarcely above the condition of sense-bound animals. Higher things are cast aside in an effort to find God by human searching, and what they cast aside has now all but ceased to exist. The *Advocate* urges the need that such men "be defended against the spiritually ensmalling falsehoods they are breathing." The present scholastic hostility to the supernatural is not profound.

HOW DISAPPOINTING IS A SERIOUS writer who may entertain by brilliant style, but at last leads to no solid conclusion, no encouraging hope. Who cares to follow a road that traverses a pleasant country, but whose guidepost indicates that it terminates in a dismal swamp? Aldous Huxley, grandson of Thomas Huxley, the famous English scientist, is a well known contemporary writer who has seemed tragically hopeless in outlook, for, as *The Calvin Forum* says of him:

Writes he in one of his essays, "Thus the extravert who 'explains' religion in terms of observable facts of physiology and instinctive psychology is doing something which, for me, is perfectly comprehensible and natural. To impose the standards of the outward objective world upon the inner world strikes me as an obviously sensible process. Some souls are *naturaliter Christianae* [naturally Christian]; others are congenitally materialistic. Mine belongs to the latter category. I understand the materialistic interpretation of inward life." However, he was soon led to the conclusion that, to employ his own words once more, "Science is no truer than common sense or lunacy, than art

or religion," and that "it permits us to organize our experience profitably, but tells us nothing about the real nature of the world to which our experiences are supposed to refer." Having thus ruled out the possibility of absolute truth and objective standards, he could not help arriving by the route of the doctrine of relativity at the point where one sees the world as having no meaning whatsoever.

IN AN ADDRESS at a recent Congregational gathering in Beloit Frederick L. Fagley gave the accompanying outline showing how the ideas of the church general have, in some ways, changed in nineteen centuries. There have been some long, sad chapters in the history of the church's relations with the world, yet, as shown here, out of its struggles have come the ideas of the most enlightened form of government:

Four philosophies in turn have dominated the thinking and guided the actions of people during the Christian era:

- (1) For 100 years the world was expected to be destroyed soon and the followers of Christ were to be gathered and saved as brands snatched from the fire.
- (2) When, however, the world was not destroyed, it was looked upon as being evil, and in order to be Christian and to be saved, it was necessary to forsake the world and worldly things.
- (3) For the next 1300 years—about 300 to 1600—the church compromised and made the best bargain possible.
- (4) About 300 years ago, there arose among the people a movement to challenge the whole pagan world and its brutal force.

In this, our Pilgrim forefathers had a worthy place. They took their religion seriously. They took Jesus and the Bible in earnest. With them, every aspect of life and all its relationships were to be controlled by the teaching of the Bible, that God is the Father of Men. All men who accepted this relationship were brothers.

One corollary of this belief was the concept of democracy. They believed in democracy because they were attempt-

ing to put the teachings of Jesus at work in the world.

The great mass of the people has never accepted either their doctrines or their practices. Yet, as a people, we stand as the lineal descendants of this succession.

WE ARE SOMETIMES HUMBLLED to see to what worldly success a man can attain by his own efforts. It ought to shame most of us to realize how much many a devoted soul is quietly doing for our Lord and His Kingdom. Take this account of the work being done in the Ozark Mountains by W. T. Smith of Pindall, Ark., as given in a report of his in an exchange, in which he described the great destitution of that neglected region:

Our plan with the poor people back in the mountains is to train a local person to take the lead when we have developed a new congregation. We then start other work. Some counties have only one or two high schools; many people can not read or write. While we work back among the destitute classes, there are in some of the towns as fine folks as are found anywhere.

Last year we were called 230 times as doctor, 50 times took patients to doctor, called doctor 7 times and paid him. One church was organized and another revived. During the last six months we have spent \$261 for gas and oil, traveled 12,000 miles. Average monthly income for work and living, \$130. Having a deficit, we have curbed the work for lack of funds. . . .

Recently two county-seat towns have assumed full-time preaching, and prospects are for more. Several additions. This work is supported only by the brethren and churches wanting to invest in soul-winning among these people.

WHEN STRONG PREACHING of the Word of God is neglected, and other things are substituted, then not only do some turn to anti-Christian teachings, but others are attracted by extreme sectarian ideas, for people must believe something. *The Presbyterian of the South* gives in sub-

stance a recent article on the latter tendency:

"Shall the Holy Rollers Win the Farmers?" This is the question raised by Thomas Alfred Tripp in a recent number of *The Christian Century*. He points out that students of rural life in America today are aware of two salient facts. "The first is the amazing increase in recent years of economic and social maladjustment among the masses in many open country areas and depleted villages. The second fact is the phenomenal rise of the 'little sects' in rural regions." As a result of these two facts, the older, more rational and "respectable" denominations are faced with a dilemma. "On the one hand, the traditional churches are not winning the masses of farmers and village folk, and, on the other, they obviously cannot continue to exist indefinitely unless they do. In broad outline, the more mature Protestant churches are not proving very effective in holding poor farmers, low income renters, share-croppers, rural relief clients and village 'slum' dwellers. Meanwhile the newer 'holy roller' sects (Pentecostals, Four Square Gospelers, and the like) are springing up and growing rapidly among these disadvantaged folk everywhere."

These small sects, it might be added, represent a highly emotionalized type of religion, and generally stress "gifts of the Spirit," such as speaking with tongues, and faith-healing.

MR. ROGER W. BABSON IS ALWAYS interesting, and usually says something worth thinking about. In his address as Moderator of the last general gathering of the Congregational and Christian churches of America he summed up what he termed the "revolt" observable among Protestants against certain objectionable elements in our churches. Of the ten points he made, these deserve more than passing attention:

A revolt against the present method of recording church membership by the theory once a member, always a member.

A revolt against hypocrisy amongst church members. There is a demand that the standards for church member-

ship shall be raised in order that it may mean more to be a church member.

A revolt against present inefficient Sunday-schools.

A revolt against "intellectual religion." There is a growing belief that one cannot save his soul without being "born again." There is demand for some sane return of sane evangelistic revivals.

A revolt against a few socialistic or capitalistic delegates, at national Church conclaves, passing resolutions pretending to bind the entire membership.

LET THE MAN, ESPECIALLY the preacher, of forty take courage. This paragraph from *The Messenger* justifies his existence:

In spite of the statement sometimes made that "life begins at forty," a lot of folks seem to remain under the deplorable delusion that the age of forty is a sort of dead line. Some employers will no longer hire those who are "over forty." Some Church committees are foolish enough to state that they will not consider anybody for the pastorate who is "over forty." All such persons ought to read the report recently made to the American College of Physicians, which demonstrates clearly that *men and women in most cases attain their full physical, intellectual and emotional stature between the ages of forty and sixty years, and during that period they are most likely to bring to their work the factors that make them most useful.*" This fact, coming from such a source, ought to help greatly in clarifying the situation.

CHINA'S TIME OF CALAMITY seems to be marked by ever greater triumphs in missionary effort. The missionaries have anew won the respect of mankind for their fortitude and self-sacrifice. Last summer Madame Chiang Kai-Shek, wife of the great Christian leader of China, said in addressing a company of missionaries:

Some years ago it was quite the fashion to decry missionary efforts as being a failure, and I even remember that a commission was sent out from America

to gauge the results of missionary work because there was then a widespread feeling that missions had failed in their object. At that time many wondered where were the successors of the Livingstons, the Morrisons, and the Young J. Allens. I think that if one were to view impartially the work done by the missionaries, especially during these last nine months, one need no longer doubt whether the same stalwart, courageous, intense passion to help humanity is today present as it was in the days of pioneering missionaries. I may go a step further. I would say, from my personal experience, that almost without a single exception all missionaries who are now in the China field have shown themselves to be possessed of those qualities which we so admired in those missionaries of other days whose names have become famous.

WHAT IS "PUBLIC SERVICE"? Is it confined to political jobs? Hardly. Everyone who is doing honest, helpful work on which the community depends, if only delivering groceries, is a public servant. So is the minister, the doctor, the teacher, and the whole list. Senator Henry Cabot Lodge, Jr., in an interview by T. Otto Nall published in *Zion's Herald*, discussed the qualifications for public service, and these remarks might have been addressed to candidates for the ministry:

You can set down for public service about the same qualifications as for most vocations. The ability to work hard, a certain native shrewdness, broad sympathies, fundamental honesty—and of course there are other qualifications. But, when you have enumerated them, you have left out the most significant quality. It is hard to define.

Perhaps I can state it best by suggesting that it is a matter of temperament. You either have it or you haven't, and if you haven't you will soon be disgusted with the best job you can think of. More young people ought to keep this in mind. They educate themselves for public service, but they are like the young doctor who spends money on a long course in medicine only to find that the sight of a dead body makes him sick.

If a fellow likes privacy, if he wants regular hours, if he feels cheated unless he can put on his slippers and sit by the fire and read in the evening, he had better stay out of public service. But if he wants to serve the people, and long hours do not bother him as he does it, he may find public service a congenial vocation.

ANCIENT CUSTOMS EASILY come to be regarded as essentials in religious institutions. It may take more than ordinary resolution and courage to break with tradition and make much needed changes. An exchange sums up certain alterations for a long time overdue in the customs of one ancient church, but which have lately been made:

There are about 3,000,000 Armenians in the world, and nearly 95% of them belong to the Armenian Gregorian Church. The pastoral letter which was sent to the heads of the governing bodies recently made the following changes: (1) The reading of the Bible and the singing of hymns was to be in the modern Armenian instead of the ancient language, which places the Word of God in a position to be understood by all. (2) Church services are to be shortened (they have run from 4 to 5 hours.) (3) There may be preaching in each service. (Heretofore only bishops and archbishops were permitted to preach.) (4) All the clergy must be educated. (5) All the clergy may be married and may even marry a second time in the event of death of the first wife. (Only the parish priests were permitted to marry, and could not remarry.)

ARMAGEDDON IS NO MYTHOLOGICAL place. Its location made it the scene of great battles in the ancient past. Naturally it has attracted the archeologists, and their discoveries have contributed much to our knowledge of this historic spot and quickened our interest in its historical and prophetic importance. The *Methodist Protestant-Recorder* states their findings in this suggestion of what these findings mean to the student of human history:

Digging through twenty layers of city ruins, an Oriental institute expedition in Palestine has struck bedrock at the site of Armageddon, scene of many great battles in the past and named in the Book of Revelation as the location of the final conflict between the forces of good and evil. The thirteen acre mound identified as Armageddon of Bible fame is now called Megiddo. The Oriental Institute began exploring it in 1925 and has found in it ruins of civilization dating from 400 B.C. back to earlier than 2000 B.C. Among the discoveries is that of the palace of the ruling princes, 1500 to 1300 B.C. The ruins show that its many rooms were grouped around a central court, paved with lime, and painted in brilliant colors. The hoard of gold, ivory and lapis lazuli treasures found in the palace testifies to the magnificence of Canaanite princes in the era when they were vassals to Egypt. King Solomon's interest in Megiddo has been recalled by discovery in the ruins of great stables which would shelter more than 300 horses at a time. The lowest levels boast architecture surprisingly good for the period around 2000 B.C. In the nineteenth level has been found a large round altar which dates from the time of Abraham. The earliest battle at Armageddon, so far known, was fought in May, 1479 B.C., when Thutmose III of Egypt defeated the Asiatic allies.

THE PRESENT POPE has been called the Pope of Missions because of his extraordinary interest in that feature of church work. The Congregation of Propaganda was founded in 1622, but troubles with secular rulers long interfered with its functioning. Like many organizations, moreover, it seems to have lacked the right man to make it effective; but the *International Review of Missions* has recognized what Pius XI has accomplished:

When "the Pope of the Missions" ascended the pontifical throne (February 6, 1922), there were only 280 missionary territories. In 1929 there were 377; in 1933, 473; by May 1, 1934, there were 499, and since then the creation of new territories has been going on fast

(seven in 1935, ten more in the first six months of 1937.) At this rate, if the Pope lives for another five or six years he will himself have created more missionary territories than did all his predecessors together.

These creations of new missions and apostolic prefectures, of new vicariates and dioceses, have always in view the more effective occupation of "mission lands" and the more complete "naturalization" of the Church by giving new territories into the care of native clergy. This naturally leads to the participation of new religious congregations in the work of evangelization and to the consecration of native bishops, and at the same time to stimulating the zeal of the missionaries.

YOU MAY NEVER HAVE BEEN sprinkled with "holy water," but may have wondered about the origin of the custom. This is explained to us by Julius F. Seebach in *The Lutheran*, from whose department in that paper we take this paragraph:

The origin of Holy Water, as used in the Catholic Church, is curiously reported by *The Canadian Messenger of the Sacred Heart* in its April issue. Originally it was a provision in ruder times to encourage the presentation of clean hands for the "holy food." When water was not easily available the communicants would wrap their right hands in a clean cloth. "In those times the faithful did not bless themselves with the Holy Water. In fact, it was not Holy Water at all that was employed. It was ordinary water in a large font either outside the church or in the porch or vestibule." These fonts, inscribed with texts designed to stimulate the spiritual consciousness of the believers, led at length to the belief in, and bestowal of, a special blessing upon the water within the font, and thus contributed to its sacramental significance. When cleaner customs came to be established in an advancing civilization the sacramental content of the Holy Water was too thoroughly established to allow its disuse to be considered, even though by this time its purpose was differently accomplished by placing the

Host in the mouths of the communicants. This development of a sanitary precaution into a sacrament offers a suggestive illustration of the persistence of ceremonies beyond their purpose and value. Simple things become mystical to account for their forgotten reasons.

SINCE THE DEMOCRACY OF MODERN times is really a fruit of Christianity, Christian citizens have a vital interest in discussions of democracy and of those other forms of government in which some nations are making hazardous experiments. Following are some recent comments worth serious reflection:

The gravest threat to democracy is lethargy and complacency.—*Governor Lehman of New York.*

I wrote "It Can't Happen Here," but I begin to think it certainly can.—*Sinclair Lewis.*

Democracy's real problem is to develop an intelligence equal to its social responsibilities.—*President Marsh of Boston University.*

Democracy must be a combination of constant mental openness and courage with spiritual heroism.—*Norman Hapgood.*

To my mind, our destiny is with the democracies, because our people are inherently democratic in nature and spirit.—*Mme. Chiang Kai-shek.*

The attacks upon Christianity are due to a new kind of man who has arisen and has here and there attained absolute power.—*Thomas Mann.*

I am ready to admit that after contemplating the world and human nature for nearly sixty years, I can see no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of a practical statesman. The demands of Jesus are turning out to be good sense and sound economics.—*George Bernard Shaw.*

Christian citizenship should be alert, vigilant and vocal. It should make itself felt through all of the ordinary channels through which political citizenship is felt, for all liberties which are threatened from the right as from the left, from fascism as well as from commu-

nism. There is no place for a "Christian party," but we must work through whatever political organization we join to undergird democracy with heavenly citizenship.—*Howard Chandler Robbins.*

There is a feeling abroad today that the government is going to take over everything. It is impossible for them to do it; God forbid that it should, because no matter what you say, no matter how much the federal, the state and the city governments can do and give, one thing they cannot give is the personal spirit, the personal attention, the human touch and, above all, the spirit of Christ which is essential to have charity as it should be.—*Cardinal Hayes.*

AS THE OLD HYMN HAS IT,

*Behind a frowning providence
He hides a smiling face.*

Heaven alone knows how many men have missed their great opportunity by shrinking from some hardship they could not face for lack of faith and courage. The *Herald of Holiness* last fall summarized in this way the outcome of a critical event in the life of a Catholic priest:

Fifteen years ago Rev. Dr. J. J. Tompkins was removed from the Vice-presidency of the Catholic St. Francis Xavier University in Antigonish, N. S., because of his radicalism, according to *News Week*. He was assigned to a poverty stricken parish on the Atlantic coast. The people were so depressed over their condition that the task assigned seemed impossible. But he accepted the challenge and endeavored to put to work the theories of a co-operative society that he had agitated in the university. After five years the results are gratifying. The fishermen built their own co-operative cannery, carrying stone and logs quite a distance by hand as they had no horses or autos. They borrowed \$1,000 for machinery and with all this expense they marketed their canned product with a profit of one cent more a pound on their catch. The scheme "took fire" and up and down the coast co-operatives were organized until now in Eastern Nova Scotia alone, there are 26 co-operative stores, 17 lob-

ster canneries, 5 fish processing plants and 100 odd credit unions with assets of more than \$350,000. The government dole has disappeared and the priest who was not afraid to test his theories has been vindicated as he gave his report three weeks ago at the university from which he had been expelled.

THE STAGGERING EXPENDITURE of an amount approaching twenty billion dollars for public relief in the last few years is not the worst side of this alarming state of affairs. The real evil is the breakdown of the moral stamina of our people. Congressman Short of Missouri remarked that we are creating a "give me" attitude, and said:

Before many people in the remotest corners of our republic build a chicken coop or repair a fence, they first write to their representative in Congress to see if there isn't some agency or appropriation which will pay the expense of it.

DEMOCRACY, AS WE KNOW IT, is new in the world, and is far from being the general rule. It is also faced by powerful foes. President Nicolas Murray Butler of Columbia University has given this outline of democratic government as it exists in these changing times:

Looking at the present-day world as a whole, it must be borne in mind that while Democracy in thought, in ideal and in practice on a small scale has been well known since the days of ancient Greece, it has only come to its flower in Western Europe and in America during the past century and a half. The many and important peoples of Central and Eastern Europe have never known Democracy save in name and have never made themselves responsible for it over any considerable length of time or in any considerable degree. The peoples of Russia, having a background which is quite as Asiatic as it is European, have always been under the control of a despot, whether that despot be called a Czar or a Communist Commissar. The German people in their political life have always been under strict regimentation, both national and local, and have seemed to prefer it because of the efficiency which it almost always brought

in its train. Through all this strict political regimentation, however, the German people, to their great glory and power, kept complete freedom in the field of the intellect and of the arts. To-day that freedom, too, is denied them, with disastrous consequences, the full effect of which it is not easy to foretell.

It may just as well be recognized now as later that the eastern boundary of Democracy is practically the River Rhine.

THE BISHOP OF DURHAM, in opening a social service festival, gave in vigorous language his support to democracy as opposed to dictatorship. People who are caught in a popular rush to seek some fundamental change of government that promises to solve all social and economic questions may well stop to consider this brief bit of what the Bishop said:

I am a democrat from top to toe. You may be able to get things done quicker by a committee of one than by a committee of a dozen, but if you have a committee of a dozen the whole process of discussion is teaching those twelve to see the folly of obstruction and to realize the difference between good arguments and bad. Your dictator may be a very wise person, issuing orders that are obeyed without resistance and executed without enthusiasm, but after fifty years of dictatorship you are going to have a tame multitude of slaves.

WITH THE GROWING MENACE of ambitious dictatorship hanging over Europe and with open, and secret, propaganda seeking to destroy democracy in America, Christian citizens need to clarify their thinking as to our government and as to national and international affairs. In *The London Mercury* E. M. Forster puts into a few sentences the reasons why our form of government is best for a free people:

It does start from the assumption that the individual is important, and that all types are needed to make a civilization. It does not divide its citizens into the bossers and the bossed—as an efficiency-regime tends to do.

The people I admire most are those who are sensitive and want to create something or discover something, and do not see life in terms of power, and such people get more of a chance under a democracy than elsewhere. They found religions, great or small, or they produce literature and art, or they do disinterested scientific research, or they may be what is called "ordinary people," who are creative in their private lives, bring up their children decently, for instance, or help their neighbours. All these people need to express themselves; they cannot do so unless society allows them liberty to do so, and the society which allows them most liberty is a democracy.

THE OXFORD GROUP MOVEMENT, so called, more aptly the Buchman Movement, is apparently regarded by some observers as having a political future.

To judge from an article by Samuel Duker some months ago in *The Nation*, Dr. Buchman leans strongly toward the revolutionary method in making social progress and toward dictatorship as a desirable form of government. Mr. Duker said:

To what extent the political potentialities of the Oxford Group will be exploited is a matter of speculation. Dr. Buchman is politically ambitious. He has repeatedly expressed a longing for a dictator and admires Hitler greatly. He is ever on the search for "key people" who might adopt his movement as their political platform, and the propaganda of the Group is widespread and unceasing. But in effect it is biding its time now; Dr. Buchman is waiting for those who need him and his philosophy most to take it up and exploit its possibilities. Without them he will get nowhere; with their aid he may go far.

World Religious Digest

We are glad to report that the friends of dear Bishop DuBose, one of our Associate Editors, gave him a splendid eightieth birthday reception at his home at Nashville, Tennessee, on November 7, 1938.

Matthew and Mark tell us that Bartimaeus was healed after Christ left Jericho. Luke writes that Christ has not yet reached Jericho. Can both be right? The archaeologists tell us that when they excavated the old mound at Jericho, near Elisha's fountain, they found the relics of the Jericho of the Canaanites taken by Joshua. A mile, on the road to Jerusalem, are the remains of towers and an old ruined viaduct. These are the relics of a later Jericho, built after the Roman type. Matthew and Mark would naturally refer to the Jericho of Jewish history; but a Gentile

man world, would doubtless refer to the Gentile, Roman Jericho.

"Youth Looks at Life," a single magazine issue proclaiming the way of redemption to college students of America, is in the making at Wheaton College. Containing testimonies of outstanding professors and collegians, the edition will provide an attractive photographic display of the message of Christ. It is to be circulated previous to the Easter vacation from classes. For further information write to "Youth Looks at Life," Wheaton College, Wheaton, Ill.

Advertising space in Chicago surface and elevated cars is being purchased for a novel use. Charles P. Pfeiffer, a business man, heads a new, informal committee which intends to place advertising bearing a verse of scripture—and

nothing more—in the public conveyances. The funds for 240 such posters, to be displayed for one year, have been provided in recent weeks of a quiet campaign.

The British Foreign Bible Society reports that "There has never been such a demand for the Bible in Spain as there is today in loyalist territory."

The British and Foreign Bible Society reports that a well-known and respected Chinese leader has purchased 12,000 New Testaments and 6,500 Bibles at a cost of over \$19,000, and has given them to government officials, officers and friends. On the cover of the books he has printed, "This is the greatest Book in the world."—*Christian Monitor*.

A Nazi with heart disease must not use digitalis, discovered by a Jew, Ludwig Traube. If he has a toothache, a Nazi will not use cocaine or he will be using the work of a Jew, Solomon Stricker. Nor will he be treated for typhus by the discoveries of the Jews, Widall and Weill. If he has diabetes he must not use insulin, the discovery of a Jew, Mikowsky. If he has a headache he must shun pyramidon and anti-pyrin, discovered by Jews, Spiro and Eilege. Nazis with convulsions must avoid chloral-hydrate, the discovery of a Jew, Oscar Liebreich.—*The Nation*.

Approximately 250,000 New Testaments have been distributed during the past six years in the various CCC camps of the country. These were presented to the men who asked for them by the American Bible Society through the camp chaplains.

The 1937 Religious Census in Russia was scrapped in September of that year. While the official reason was that "enemies of the people" had crept into the census staff, and that officials had gone counter to "elementary principles of statistical science," many observers claimed that a principal reason was that the census revealed a far larger num-

ber of religious believers than expected. This view has been justified by the repeated statements in the Soviet press that Godless workers are wrong in assuming that religion has been liquidated in the U.S.S.R., and also by the declaration of Jaroslavsky, Head of the Godless Union, that up to one-third of the city population and up to two-thirds of the rural population have not broken with religion.—*Religious News Service*.

Of the 14,600,000 inhabitants of Czechoslovakia, 10,800,000 are Roman Catholics; 850,000 belong to the National Church, organized in 1920; 585,000 are Greek Catholics; 360,000 are Jews; 300,000 are Moravian Brethren; 400,000 are Lutherans; 400,000 are Reformed; and 1,105,000 are unchurched.

Churchmen recently arriving here from Germany report that a large majority of the Confessional pastors have taken the oath of loyalty to Hitler, but with the reservation that the oath is subordinate to their ordination vows.

(The deadline for taking the oath expired Sept. 30. Prior to the deadline the Confessional Synod of the Evangelical Church of the old Prussian Union issued a statement warning that pastors should only take the oath on the understanding that it did not conflict in any way with their ordination vows.)

One of our states talked about not allowing the Bible to be read in its State Schools. The answer made was: "Then you must put Shakespeare out also. It is said that Shakespeare quotes the Bible 550 times, from 54 of its 66 books!"

Buddhists from Java and China, Hindus from India and Burmah, Mohammedans from the Near East, and Jews and Christians from all over the world, met at Vassar College, August 16-24, under the sponsorship of Dr. Henry McCracken of that institution. The purpose of the conference was to find common objectives in their religious and social philosophy. Delegates were present from 41 nations representing national and international church and secular organizations. One of the important

subjects of discussion was the religious and philosophical basis of peace.

The Reich Government, it is stated, accepted the reservation, but in some Confessional quarters in Germany the government's attitude is suspected to be insincere and future trouble is feared. No details of any printed decree of the government's concession are available here. A small number of pastors, it is reported, refused to take the oath even with a reservation. The resisting group is said to be most numerous in Wurttemberg.—*Religious News Service*.

Three messages daily are being planned for the San Francisco Exposition by the Christian Business Men's Committee of the San Francisco Bay Region. Such subjects as, "Christ, the Light of the World," "Telescope, Microscope and the Bible," "The Life Musical," "The Scientific Necessity for the New Birth," "Stones that speak." Just outside of the main exit will be the building with auditorium which will house this worth while religious project. Proceeds to run the services will be obtained through the sale to Christian people of 3,160 units at \$10 each.—*Herald of Holiness*.

It costs the city of Los Angeles \$51.33 for every arrest on a drunk charge—a total of \$2,360,898 a year.

As far as can be established, approximately 2,000 pastors have refused to take the oath demanded by the German-Christian Church authorities. In certain parts of the Reich, as for example, in Bavaria and Wurttemberg, a growing resistance is to be felt, though not all pastors have yet been summoned to take the oath. In other parts of the Reich a second summons has been issued already. The number of pastors in the Confessional Church who are known to have refused the oath is strong evidence of the degree of their resistance, for the refusal has already been followed in many cases by serious consequences such as dismissal from office,

banishment from the community, and suspension of permission to hold services. It seems probable that the Church authorities, co-operating with the Secret Police, will intensify these measures.—*Revelation*.

The International Christian Press states that 72,000 Jews accepted Protestant baptism during the nineteenth century. The number of baptized converts among the heathen and Moslems in the same period was 2,000,000. or one to every 525 of the heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews, says this authority, would have shown 7,000,000 converts instead of 2,000,000. Three times as many Jewish converts enter the gospel ministry as converts from among the heathen. A comparison of facts shows that no mission field of modern times has been so fruitful as the Jewish.

The American Association for the Advancement of Atheism recently published "Ten Demands." Included among them are these: the government must remove "In God We Trust" from our coins; the Bible must be excluded from our public schools; marriage must be secularized; divorce must be given upon request; assemblies must stop running the cross above the flag; church property must be taxed; and all chaplains must be dismissed from public service.—*Wichita Light*.

The Methodist Church South reports, for 1937, 117,432 members added to the Church; an increase of 107,000 S. S. members; 100,253 baptisms. The Woman's Missionary Society has 319,334 members—an increase of 11,610; they raised, for all purposes, \$2,440. The entire Church has raised \$29,144,794, for all purposes.

At Nanchang, China, a worker reports hundreds being saved in a Gospel Hall, most of them being wounded soldiers.

Dr. Holman Bentley was the great pioneer of Protestant Missions on the Congo. He had a native helper named Niemvo who helped him reduce Congo languages to writing, make a Congo grammar and dictionary, and translate the Scriptures. There was that day but one native Christian in Congo; now there are 250,000 Protestant church members and a constituency of a million.

After the recent Congo Balolo revival, large sums of money have been raised over and above the statutory church collections and, after paying the allowances of over 100 village pastors and teachers, maintained wholly by the indigenous church, the church sent a gift of five thousand francs toward the deficit of the Baptist Missionary Society and two thousand francs to its largest sub-station for church building!

Revival fires are spreading to all parts of French-Indo China. The Mois have had a wonderful visitation from God. In between the services they gathered together at almost any time of the day or night for prayer and confession of sins or for testimony or praise. God has met these simple-minded children of the jungle. They *know* they are forgiven, and their hearts are full of joy.

The Lord has visited the Annamese Christians also of the whole district, through a Chinese evangelist who is a power for God. Many Christians have been completely changed and are now real fire-brands for God.

At Sumatra doors are wide open. Mohammedan influence is disappearing. The Batak Christians now number 400,000, and 28,000 were baptized last year. The churches are too small to hold the people, and in some places it is necessary to hold parallel meetings. Progress on the East coast is constant.

Two Chinese Evangelists go from church to church with the message of revival. They are unsparing of them-

selves. Before dawn they were in the Master's presence, seeking his power for the day's work. At 5:30 they gathered the twenty-four students in the Bible school to pray with them. The next meeting was for workers, from 7 to 8:30. Then again for Christians from 1 to 2:30, and the evening Gospel service from 7 to 9 p.m. These last were packed to overflowing and over forty confessed conversion, many from outlying districts, who had come in because of army conscription.

One night six masters from the Middle School came to the Gospel meeting and, returning, told the Headmaster what wonderful things they had heard. As a result the evangelists were invited to address the school,—350 students and the whole staff of teachers. They listened for two hours, nearly all for the first time, to the story of Christ's love.

At the meeting for Christians on the last afternoon the whole congregation moved forward from their seats, every one kneeling at the front, and from every lip forgiveness and cleansing were sought, some even crying out in agony of soul.—*Ernest Gordon*.

Dr. W. L. Baxter of Glasgow, who recently died at the age of 96 years, knew the whole Bible by Heart. Despite his age, he was able to the last to repeat any passage from memory.

Police closed the last Protestant church in Moscow — the Lutheran Church of St. Peter and St. Paul.

The press reports that Auburn Theological Seminary, a Presbyterian institution whose endowment was given by believers in the Word of God but which forsook its early beliefs and teachings, will cease as a seminary at the close of the present academic year. This seminary was the birthplace of the Auburn Affirmation. A committee has been appointed recently by the directors of the seminary to confer with the officials of Union Theological Seminary in New York, looking toward relationship with that seminary.

There are about 3,000 Chinese boys and girls in the New York area. During the past eight years there have been among them only two cases of juvenile delinquency. Chinese teachers explained it was a precept of Confucius, "The misconduct of the child is the fault of the parent." How much criticism of the young would be prevented if parents realized this fact! We read that the young are disrespectful to age; they have no sense of responsibility; they are interested only in the pleasures of the hour. Every Chinese child understands that any misconduct in public disgraces not only himself but also his family. Chinese children are not punished physically, but are denied things they want, clothes, etc., but the severest punishment is to "lose face," that is, be ashamed because they have transgressed family or traditional laws.—*United Presbyterian*.

The Mayor of Woburn, Mass., on September 3, 1938, ordered the names of 15 relief recipients stricken from the welfare rolls after he found them in saloons and taverns drinking. He announced he would continue his visits and remove from the relief rolls the name of every relief recipient he found drinking.—*Scottish Rite News Bureau*.

It is reported that when a hotel in Western Canada changed hands the new proprietor had all Bibles thrown on a dump. A poor girl went there later to find something to sell again. Noticing the books, she picked one up and carried it home. Through reading it she claimed Christ as her Saviour. This led to the forming of a Sunday school class whose members provided themselves with Bibles from the same source, so that not one was left.

Hereafter there will be no place in Greece for missionaries—Protestant, Catholic or cultist. Greek nationalism seeks to elevate the State religion by severely limiting the activities of all other religious organizations.

Eighteen colporteurs in twelve months visited every county in Ireland, making 112,000 visits, of which 93,000 were in Roman Catholic homes. They sold 57,000 copies of the Bible, 55,000 of which were purchased by the Catholics.

The total population of Palestine on June 30, 1937, was, according to government statistics, 1,316,767. This total was composed of 809,394 Moslems (61.5 per cent); 386,084 Jews (29.3 per cent); 109,769 Christians (8.3 per cent) and 11,520 others.—*Revelation*.

Baylor University, located in Waco, Texas, reports that all their 2,000 students at the close of a recent series of special meetings dedicated their lives to Christian work.

A grant of funds by the World's Sunday school association makes possible a novel form of Christian service to Russians who are in exile, and particularly the children among the exiles. A four year lesson manual with helpful suggestions for organizing and operating Sunday schools has been published by the Russian Orthodox Educational Bureau of Paris. The training of teachers has seriously begun.—*Religious Telescope*.

The burglary insurance rate is \$12 per thousand in Boston; \$22 in New York, and \$27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years, for twenty-two years in New York, and excluded for thirty years from the schools in Chicago?

A Chicago newspaper, speaking about modernism's attack on Christianity recently said, "We are struck with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age and men can say what they please about religion, but this is not what we arraign these divinity professors for. Is there no place

to assail Christianity but in a divinity school? Is there no one to write infidel books except the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrines? We are not championing either Christianity or infidelity, but only condemning infidels masquerading as men of God and Christian teachers."

The annual report of church statistics shows a gain in membership for last year of 754,138, bringing the total of members to 63,848,094. The proportion of church members to the total population in 1936 was 59.25%, and in 1937 59.9%. The Roman Catholic Church is the largest single denomination in the country, while among the Protestant sects, the Baptist bodies lead, with the Methodists second.—*The Christian Herald*.

Rev. William B. Velkenburgh, recently appointed colporteur for the American Bible Society in southern Louisiana, has donated 180 Bibles to the state penitentiary. The Bibles were entrusted to a librarian and will be lent out to men in the institution. One thousand copies of the Gospel of St. John also were recently given to the penitentiary, and some of the men who cannot read are being taught, using the Bible as a textbook.—*Herald of Holiness*.

Thousands are giving away all their possessions to join a new religious movement which is sweeping through Yugoslavia. More than 400 local brotherhoods have been organized and tens of thousands of members enrolled. They advocate a return to the original primitive life of the evangelists, free from the "burdens" of their earthly possessions, and call themselves "God-seekers."—*M. P. Recorder*.

An emergency fund of \$300,000 has been raised for 13 American-supported colleges in China. This fund will be used to replace losses of normal income

as a result of prevailing war conditions. The annual budget of these colleges is normally \$1,600,000, of which \$1,000,000 comes from Western sources and the remainder from China.—*United Presbyterian*.

A gravestone has been found in Egypt with the name of Pedi-pa-Ra, the long sought for original form of the Biblical Poti-pherah and Potiphar of Genesis 41.45 and 39.1.

The Egyptian Government has promised a contribution to the repair of the Church of the Holy Sepulchre in Jerusalem, though Islam teaches that Christ never died and never was buried.

Few realize how vast a world enterprise the Christian missionary movement is. According to "The Interpretative Statistical Survey" recently published, the Protestant Churches are at work in 92 different countries or islands outside of the United States, Canada and Europe (except the Balkans). The number of missionaries is 27,577. No fewer than 56,891 Christian schools are maintained.

The number of nationals who are serving as pastors, teachers, physicians and nurses reaches a total of 203,469. The contributions from the countries from which the missionaries go amounted to \$30,938,450 in 1935-1936 and an amount almost as large (\$28,738,790) came from native sources.—*Religious News Service*.

The Book of Lamentations consists of five chapters, the first four of which are alphabetical acrostics. The first, second and fourth chapters have twenty-four verses each, the number of letters in the Hebrew alphabet, while the third has sixty-six verses, each letter having three brief verses. The last chapter, although consisting of twenty-two verses, is not an acrostic.—*Religious Digest*.

A survey of a thousand boys and girls in a New York high school showed that they devoted two hours and five min-

utes a day to the radio, and only an average of one hour and twenty minutes daily to reading. The average child attends the movies twice a week.—*Pageant.*

A campaign has been launched for the prayerful distribution of a quarter million New Testaments among Jewish people in various lands. A special Testament is being prepared, in which verses that signify the fulfilment of Old Testament prophecies appear in bold face type, thus showing the Jews that the New Testament is the completion and fulfilment of Old Testament revelation, and that Jesus is the true Messiah, and the Saviour of both Jews and Gentiles.

Roumania has passed a law which on December 15th closed sixty Baptist churches and promises to close all places of worship of the 70,000 Baptists in that country. The Baptist belief in religious liberty does not agree with the totalitarian aims which are gaining adherence in Roumania.

The Chief Rabbi of Vienna, Dr. Israel Taglicht, was recently forced to stand outside a Jewish shop and hold a sign reading "Aryans do not buy of Jews." He is 76 years of age.

Africa Inland Mission reports 200 conversions every week for the last two years.

A commission has been at work in Germany to suggest revisions of the old Luther Bible. It has completed a *Probe-Testament*, or trial Testament for examination, in which these revisions are embodied, and has issued an edition of 20,000 for German Christians to read and consider. This edition has been immediately sold out, an indication of the interest which the Bible has for multitudes in Germany today.

There is a distinct revival of the old Pietism of the Finland of the last century. Meetings are visited by thousands, and invitations are carried from farmhouse to farmhouse. The old Moravian hymns are sung again. The communion

is often celebrated spontaneously in meetings, and there is a very flourishing work among young people.

The Hebrew University in Jerusalem now has over 100 academic members on the staff, 100 technical and administrative assistants, and nearly 700 undergraduate students.

A Japanese pastor who was seeking to avoid the charge of *lese majeste* began to teach that there were four Persons in the God-head, and named the Japanese Emperor as the fourth. He was arrested and imprisoned for insulting His Majesty by placing him so low on the list.

The Keeley Institute at Dwight, Ill., reports that more women alcoholics took the Keeley cure in 1937 than in any previous year since 1915, and the total number of patients of both sexes last year was the largest since 1907.

The New York Times in a recent editorial stated that as a person walks down the street, one out of 37 people he meets will be a criminal, and one out of 650 will be a murderer.

The board of directors of the National Association of Broadcasters adopted a resolution saying "it is the sense of the NAB board of directors that American broadcasting stations should not carry advertisements for distilled spirits." The association represents 397 of the country's 700 broadcasting stations, including all the large stations. The resolution explained that by distilled spirits meant what is commonly called "hard liquor."

In the past five years, an average of \$3.50 was spent for education, and an average of \$40.00 for booze. While our teachers get \$1.00, the liquor traffic gets \$2.00. We have 470,374 places dispensing booze, and 245,000 churches dispensing the gospel.

The United States of America still owns and operates a distillery in the Virgin Islands.

THE SANCTUARY

God Looks at His World

CLARENCE EDWARD MACARTNEY, D.D.

On that night could not the king sleep.—Esther 6:1.

JUST one man's insomnia; but that sleepless night was a hinge upon which great events turned. I have been reading for my devotions recently the Book of Esther. It is the story of a Hebrew girl who became queen of a world empire and used her power and influence to deliver her people from destruction. It is a book which reveals and releases great principles of the divine government of the world, and is therefore a tonic for our times, when it would seem to many that the devil has been unchained.

This is the more remarkable because the Book of Esther is one of the two books in the Bible in which the name of God does not appear. In its ten chapters the name of God is unwritten by the author, unspoken by any of the actors: it is merged in the deepest silence. Various conjectures have been made as to why this is. Was it because of the increasing Hebrew aversion to write or speak the name of God? Was it because it was circulated in a heathen country? Or was it because the author assumed God and did not feel it necessary to mention His name? But whatever the reason for the absence of the name of God, the power and the plan and the providence of God appear on every page.

Let me remind you of the background of this great tale. Esther, the Hebrew maid, brought forward by her cousin and adopted father, Mordecai, had succeeded Vashti as Queen of Ahasuerus. About the same time, Haman was elevated to the post of Prime Minister or Grand Vizier. Whenever he passed

everyone bowed down and did obeisance. "But Mordecai the Jew bowed not nor did him reverence." This so enraged Haman that he planned a magnificent vengeance which was to destroy not only Mordecai but the whole nation of the Jews. Haman persuaded the King that the Jews everywhere stirred up sedition and were a dangerous element in the empire, and Ahasuerus gave a decree that on a certain day all the Jews were to be killed.

When Mordecai heard of this brutal decree he put on sackcloth and ashes and asked Esther the Queen to appeal on behalf of the Jews to Ahasuerus. When Esther demurred and said that already she was out of favor with the King, Mordecai answered in one of the noblest passages of the Old Testament, that if she failed to do her part, some other would bring deliverance to the Jews, but that she and her father's house would be destroyed. "And who knoweth whether thou art come to the Kingdom for such a time as this?"

Moved by this appeal, Esther went into the presence of Ahasuerus, who extended to her the golden sceptre and asked her what she desired. The queen did not then reveal her full purpose, but merely asked that the King and Haman be her guests at a banquet. When Haman went out from that banquet he saw Mordecai the Jew sitting at the King's gate and refusing to do him reverence. It so incensed him and grieved him that when he went home he told his wife that all his honors and all his power meant nothing to him so long as he saw that infernal Jew refusing to

honor him. As Jezebel did Ahab, so Haman's wife chided him and told him to get rid of Mordecai, build a gallows fifty cubits high and hang him thereon. This pleased Haman, and orders were given at once of the erection of the gallows.

But that night the King learned that Mordecai had once saved him from assassination. He must have had a suspicion, too, as to the character of Haman, for in the morning he summoned him and asked him what should be done to the man whom the king delighted to honor. Certain that the king meant himself, Haman suggested that the king's charger be brought, and the man, arrayed in royal apparel, be mounted thereon, and that one of the noblest princes of the realm take the horse by the bridle and go through the streets of Shushan, crying, "Thus shall it be done to the man whom the king delighteth to honor." To his horror and chagrin, Ahasuerus named him as the prince who was to lead Mordecai through the streets.

Then events quickly ripened to a climax. At the second banquet Esther openly accused Haman as the conspirator against the life of her people. Ahasuerus, enraged at the way he had been deceived, hanged Haman on the gallows he had erected for Mordecai and revoked the decree for the destruction of the Hebrew people.

God and the Jews

One of the great fragments of truth thrown out by this Old Testament story is God's relationship to the Jews. This was not the first time, and not the last, that despots and empires have plotted for the destruction of the Jews, and not the first time nor the last that the Jews have been delivered, when, from a human standpoint, it seemed that they must perish. Pharaoh tried to destroy the Jews in his day; but the Jews escaped, and the might of Egypt sank beneath the waters of the Red Sea. Sennacherib tried to destroy the Jews in

this day, but the army of the Assyrians perished beneath the blast of the angel of the Lord. Babylon, Rome, Egypt—all tried to destroy the Jew. They are all gone as empires; but the Jew remains. Today the Moslems in Asia and the Germans in Europe are persecuting the Jews. But if history teaches anything, it teaches us that the Jew will survive. As God said to the persecuted and exiled Jews in the days of Babylon, "I will make a full end of the nations whither I have driven thee, but I will not make a full end of thee."

The Plan of God in History

It has been well said that Predestination is God's purpose and Providence is His plan. Sometimes God works immediately, through first causes, but generally, as in this drama of Esther and the Jews, by second causes.

God uses individuals to forward his purposes. In this case it was the patriotic devotion of Mordecai and the courage of a Hebrew maid who had become Queen of Persia. It was Mordecai's strict Judaism which forbade him to do reverence to Haman that occasioned the plot against the Hebrew people; and yet at the same time it was Mordecai who had placed his ward Esther in a position where she could save her nation.

Very striking, too, is the way in which God makes use of what to us are chance or trivial events. "On that night could not the King sleep." On what night? The night in which Haman's carpenters were erecting the gallows for the hanging of Mordecai, the night on which the plot was moving forward for the destruction of the Jews throughout Persia. The sleeplessness of the King moved him to call his secretaries, who read to him the recent Chronicles of his reign and revealed the fact that Mordecai had saved him from assassination. That knowledge brought about a complete change in the attitude of Ahasuerus towards the whole race of the Jews, and resulted, not only in the saving of the life of Mor-

decai, but in the deliverance of all the Hebrew people.

If it had been on some other night that insomnia had attacked the King, or if instead of calling for the books of the records, he had called for music, or the dancing girls, or a midnight repast; or if, when the secretaries came, they had read the chapter before or the chapter after the one which they did read, all would have been different. Since salvation was of the Jews, and the preservation of that people essential to the incarnation and the preaching of the Gospel, we do not exaggerate when we say that the salvation of the world depended upon that sleepless night.

How illimitable is the sweep of Providence! Aristotle, claiming that it was beneath the dignity of God for Him to take an active part in the affairs of his creatures, said that it would be unworthy of the state and majesty of a king like Xerxes (probably the very Ahasuerus of the Book of Esther) that he should condescend to do the meanest offices himself, and still more would it be unsuitable and unworthy of God. But who knows what event is important in the plan of God? What seems to man the most casual and trivial happening is a link in a chain of divine Providence.

Confidence in the Reign of God and the Triumph of Right

Another striking thing about this story of Esther is how God permits evil to prepare its own overthrow and destruction, and how events move steadily forward to that overthrow and destruction, when to our human view all seems to be moving in the opposite direction, and wickedness and unrighteousness seem to be seated upon the throne. Haman builds the gallows for Mordecai, but is hung thereon himself. With beautiful precision and harmony every event, every incident, in the story of Esther and the Jews moves forward to the overthrow of the wicked plot and

the deliverance of God's people. Yet, taken by themselves, the events and incidents were all of a nature that would lead the observer to imagine that the wicked plot would succeed.

Thus God is on the field when He is most invisible. In the chapters where he discusses in his Institutes this great theme of God's government, John Calvin says that when the heavens are overcast with driving clouds, to the man on earth everything seems in confusion and disorder, while all the time back of the clouds are the serene and unchanged heavens.

So "it must be concluded that while the turbulent state of the world deprives us of our judgment, God, by the pure light of His own righteousness and wisdom, regulates all those commotions in the most exact order and directs them to their proper end."

The history of Esther and the Jews inspires confidence in the rule of God and the supremacy of truth. It gives us reason to believe that the moral order is supreme and that what is right will alone endure.

When Germany was trodden underfoot by Napoleon in 1808, the Prussian Queen, Louise, wrote to her father, "I do not believe that the Emperor Napoleon Bonaparte is firm and secure on what is at present so dazzling a throne. Only truth and justice are steadfast and at rest. I believe steadfastly in God, and therefore also in a moral ordering of the world. This I do not see in the reign of violence, and so I entertain the hope that better days will succeed the present evil ones."

If to anyone today it should seem that the reign of force and injustice is supreme in Europe, or in the Far East, then remember that God is on the field when He is most invisible. Everywhere God stretches out His permitting and His controlling and overruling hand, and although to us all seems clouds and confusion, through it all God's eternal thought moves on His undisturbed affairs.

Bring this great conviction nearer to you than to the outside world. If God deals with the world, with the Jews, with Persia, with Spain, with the Germans, with the Chinese, remember He deals with you. That was a great thing that Mordecai said to Esther: that perhaps she had come to the throne for this very hour; but also, that if she failed to do her part, deliverance would arise elsewhere.

God's plan is not dependent upon you, but you are not independent of God's plan. Everyone has a place to fill and a work to do. Only God can measure the importance of that work. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Somewhere under the stars there is a work waiting for you that you alone can do.

Good Friday

ABNER WILLIAM LEWIS, D.D.

"They took Jesus; and He went out bearing the Cross for Himself."—John 19:17.

GOOD Friday is a contradiction in the eyes of the world. The name gathers up all the mystery of Jesus Christ as Saviour. It takes us back over nineteen hundred years to the greatest tragedy of human history; and it calls it *good*. As Jesus hung upon the cross the rulers scoffed at Him, and said, "He saved others. Let Him save Himself." In this enigma of Jesus is buried the secret of life and the power of His Gospel.

Good Friday recalls to our mind the mixture in the world of the evil and the good at its greatest contradiction. The horrors of hell were poured into the innocent life of Jesus by the insane fury of a fanatical mob. We see there the injustice, the cruelty, the infernal glorying of the powerful over helpless goodness in slow torture. When Judas Iscariot realized something of the enormity of his guilt, he went out

into darkness and hanged himself. On the other hand Jesus revealed the goodness of God in His patient endurance of the terrible sufferings inflicted upon Him. He displayed the sacrificial love of God in order to redeem the children of men.

Against the darkness outer
God's light His likeness takes;
And He from the mighty doubter
The great believer makes.

The tragedy was necessary in order to give Jesus the opportunity to reveal His fidelity to God under the most terrible sufferings. Death was necessary in order that there might be a resurrection. The true nature of Jesus was seen more clearly on Good Friday than on Palm Sunday. Bearing the worst misfortunes in a gracious spirit matures character and gives grace to immortal personality. "Jesus was made perfect through suffering." On the way to Emmaus, after He had risen, Jesus said to the two disciples: "Behooved it not the Christ to suffer these things and so to enter into *His Glory*?"

Jesus voluntarily gave Himself up to be crucified. He had the power to escape. When the soldiers went to the Garden to take Him prisoner, He showed His power but restrained it. They fell helpless upon their face to the ground. Then Jesus gave Himself up to them. To Peter He said: "Thinkest thou that I cannot beseech my Father, and He shall send me even now more than twelve legions of angels?"

In Gethsemane Jesus had settled the question. He realized the horrors of the next day, if He gave Himself up to the infuriated leaders of the Jewish Church. He asked God if He could fulfill His Mission and also save Himself. Three times He agonized in prayer, but He could not set Himself free and still be true to God and be the Saviour of the world. Jesus accepted the truth and said: "Not my will but Thine be done." He returned to His disciples a victor. He conquered in the last temptation and gave His body to His tormentors and murderers.

Into the woods my Master went,
 Clean forspent, clean forspent;
 Into the woods my Master came
 Forspent with love and shame;
 But the olives they were not blind to Him,
 And the little gray leaves were kind to Him,
 The thorn tree had a mind to Him,
 When into the woods He came.
 Out of the woods my Master went,
 And He was well content;
 Out of the woods my Master came,
 Content with death and shame;
 When death and shame would woo Him last,
 From under the trees they drew Him last,
 'Twas on a tree they slew Him—last
 When out of the woods He came.

That Friday of man's tragedy was good because of God's use of it. He always has made the wrath of Satan to praise Him. This moment of earth's darkness and of man's greatest sin against God was changed into the day that can have no night. Jesus foretold His eclipse, but He always added that it would be short, only three days out of an eternity of yet more glorious light. "Jesus for the joy set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

Good Friday is a harbinger of Easter. Jesus went to Calvary bearing His cross for Himself. He let the soldiers nail Him to the accursed tree; and He let Joseph and Nicodemus place His dead body in the silent tomb. Then He had His opportunity, such an opportunity with the repentant criminal, crucified on a cross beside Him. "To-day thou shalt be with me in Paradise." Here is hope for the greatest sinner, if he looks to Jesus Christ. "Whosoever believeth in Him shall not perish, but have everlasting life."

Jesus had been laid in Joseph's tomb by the hands of others; but He came forth out of the tomb by His own imperishable life. Peter heralded the fact on the Day of Pentecost: "It was not possible that He should be holden of death." "Christ abolished death and brought life and immortality to light in His Gospel." He demonstrated by His own resurrection the truth of His

promise: "The third day I shall rise again." "I am the resurrection and the life. He that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die."

"I was dead; and behold I am alive for evermore. Because I live ye shall live also." We are all mortal. Every one of us must die. We must face the inevitable. It does not matter so much for us when we die or how we die.

The supreme thing is the life we live before we die and the spirit with which we die. Death does not change the essential quality of life. It merely intensifies the spirit of the life. The evil soul will be evil still and more evil. The good soul will be good and yet better. The teaching of Jesus and His own experience settles this; and our attitude toward Jesus Christ, our acceptance or rejection of the spirit of goodness exemplified in Jesus, will determine our future life in the realm of pure spirit.

"Inasmuch as ye have done it unto one of the least of these ye have done it to me." Living as Jesus lived, slander and suffering and death cannot harm our immortal personality. The Resurrection Day revealed for Him and for us the glory of His life, as the Son of Man and the Son of God.

"I ascend unto my Father and your Father, and my God and your God."

"The Easter praise may falter,
 And die with the Easter Day;
 The flowers that brighten the altar
 In sweetness may fade away;
 But after the silence and fading
 There lingers untold and unpriced
 Above all changes and shading
 The Love of the Living Christ."

Warrensburg, New York.

We are sawing off the branch that we are sitting on when we resist the Spirit of God.—*John McNeill.*

I read more than twenty magazines but I do not know of one similar to and to be compared with C. F. & L.—*Geo. J. Busdicker, D.D.*

Current Religious Thought

Pentecost

Or, the Baptism of the Holy Ghost

HAROLD JOHN OCKENGA, M.A., D.D.

Acts 1:5

A FEW days ago I called in a hospital to see a woman who had requested an interview. She was seriously ill. She wished to talk about her spiritual life. The sum of her confession was that she could not feel the nearness of God. She received no spiritual blessing from the promises and when she prayed a wall or a barrier stood between her and God. After conversing with her for some time concerning her understanding of the Christian religion and concerning the fact of sin in order to determine whether she had a Christian faith the pastor said, "Either you are expecting something unwarranted in the way of feeling or what you need is the Holy Spirit." Obviously her need was The Holy Spirit. To her and to others in her condition we address this simple meditation concerning the baptism of the Holy Spirit.

This text consists of a promise of Jesus to His disciples of Spirit-baptism. He had often taught them concerning the Spirit. He called Him "The Comforter" saying, "I will pray the father and He shall give you another comforter that He may abide with you forever; even the spirit of truth; whom the world can not receive, because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." He also called him The Teacher, saying, "But the comforter, which is The Holy Ghost, whom the father will send in my name, he shall teach you all things and bring all things to your remembrance, whatso-

ever I have said unto you." Jesus called him "The Revealer," saying, "When the comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." And he spoke of him as "The Reprover," saying, "When he is come he will reprove the world of sin, and of righteousness, and of judgment." All of these sayings of Jesus imply the promise of the Holy Spirit.

On the first evening of the Resurrection Jesus appeared to His disciples behind closed doors, Thomas being absent. After calming their fears and commissioning them to be the ambassadors of God he breathed on them and said unto them, "Receive ye the Holy Ghost." His first Resurrection emphasis to the entire apostolic group was to urge them to receive the Holy Ghost. It was of primal importance.

The last appearance of Jesus after his Resurrection to the disciples was as He led them out to Bethany before the Ascension. He gave them their last commands. One was that they should not depart from Jerusalem but wait for the promise of the Father of which He had told them. Along with this came the promise of our text that they should be baptized with the Holy Ghost before many days had passed.

The second chapter of Acts describes the Pentecostal experience of the disciples. This was a fulfillment of the Father's promise as well as that of Jesus. The name, "Pentecost" comes from one of the Jewish feasts which was always

celebrated fifty days after the Passover. The Passover had been fulfilled in the death of Jesus as the paschal lamb. Pentecost was fulfilled in the supernatural binding of the disciples together into one unit which was the church through the work of the Holy Spirit. These fulfillments of Old Testament types reveal the wonderful plan of God which embraced the details of the crucifixion, the resurrection, the events which transpired between the resurrection and Pentecost and the actual baptism of the Holy Ghost.

Known unto God is the end from the beginning. The prophets had foretold the coming of this blessed gift. When Peter explained what had happened at Pentecost to the amazed multitudes he said, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit." This had been the promise of God from eternity. This was the part of the Third Person of the Trinity in the covenant of redemption. God's promise was inviolable.

Pentecost was the Divine baptism of the Holy Ghost at the beginning of the dispensation of The Holy Spirit. Miraculous signs occurred. There was a sound from heaven as of a rushing mighty wind which filled the house where they were sitting. There appeared unto them cloven tongues like as of fire and it sat upon each of them. They all began to speak with other languages as the spirit gave them utterance. They were filled with the Holy Ghost.

This was the beginning of the special work of The Holy Spirit as Comforter. He had come as Jesus had promised to fulfill His office work of teacher, revealer and reprover although He had been in the world before. When the Scripture says that the disciples were

filled with the Holy Ghost it describes a state of perfect union with God and with each other. This is the meaning of the sheaf as a symbol of Pentecost. The individual stalks of grain were bound into one. Pentecost inaugurated the church.

Pentecost fulfilled the disciples' expectation of the event which Jesus had promised. After He had ascended they spent ten days waiting for something to occur which would be in accordance with His Word. Why did not the disciples simply believe that The Holy Spirit was their's and begin the work which Christ had commanded them to do? They waited because something was still lacking, because nothing had occurred in their lives which would warrant their belief that the Holy Ghost had come. When Pentecost actually occurred they had no doubts but that this was what Jesus had promised. God became a reality, a mighty force, a Being Who was very near to them. They experienced His Presence.

Pentecost means the power of God's Presence in man, in believing man. Jesus had said that they would have power after that the Holy Ghost should come upon them. Certainly they lacked it before Pentecost occurred. They abandoned Him in His most trying time. One even denied Him. All power in a Christian life must be derived from The Holy Spirit. When Pentecost had taken place this power was evident in the lives of the individuals. The promise was verified.

The general quality of Peter's experience was altogether different. His subsequent actions in preaching and personal ministry reveal a man who was dominated by a force outside himself. Then there was Stephen who was filled with the Holy Ghost. He had power in polemics, power under persecution and power in His personal life.

Think of Philip. His preaching was attended with such power that even the hostile Samaritans believed upon Jesus as the Christ and he was in such close

contact with God that he received guidance concerning his actions. If we mention only one more who was there, that is John, we meet the manifestation of power in living a life of love.

Pentecost, then is as important to our Christian experience, our message and our victory as individuals and church as is anything in Christian history and truth. It is the Pentecostal experience of the Holy Ghost which should bring to this woman her satisfaction, her sense of nearness of God. In a simple way let us examine the why of the baptism of the Holy Ghost, the how of the baptism of the Holy Ghost and the wherefore of the baptism of the Holy Ghost.

WE must treat of this question in its relation to theology, to history and to the individual. Theologically the baptism of The Holy Spirit was necessary to complete the Divine part in redemption. Each member of the Godhead had a definite part in the work of redemption. The Father planned, elected and ordained whatsoever comes to pass for the greatest good of all concerned. Redemption has its ultimate source in the Father.

The Son took on human flesh in order to perfectly obey the divine law and to bear the penalty of sin, thereby making an atonement, reconciling men and God. The Holy Spirit makes this personal unto men by regenerating them and by applying the benefits of redemption. Had the work of redemption stopped at the cross or at the resurrection of Jesus without Pentecost or without the work of the Third Person of the Trinity, Christ might have died in vain. Redemption would have been left hanging in mid air without the guaranteed and effectual conclusion to it.

Hence the present continuation of redemption is the work of the Holy Spirit. This is a most difficult task. If Christ was grieved and wounded by the rejection of men so is the Holy Ghost in His wooing and pleading for them to accept

God's proffered means of redemption. The Holy Spirit restrains from destruction which would be the natural result of sin, He effectually calls, justifies, sanctifies and preserves men in salvation. His task will go on to the end of the age, till the number of the elect has been filled and then His work as the sole agent of the Trinity will be complete.

Theologically the baptism of the Spirit means the personal Presence of God in the believer's life. God is here in the world, in the church, in the individual believer, just as the essence of the Godhead is in the Spirit and in the Son. He is omnipresent. Hence we may say as believers, Christ is in my heart or God is in my life. One's nearness to God depends upon his relationship to the Holy Spirit for the Father and the Son share Being with Him.

Historically the baptism of the Holy Spirit or Pentecost was necessary to give a factual basis to our faith. Calvary, by which we mean the crucifixion of Jesus, is an historical fact and it provides a permanent security to our faith in the foundation of redemption. There is a great difference between attempting to experience God as a mystic would, that is, immediately, without the scriptures or historical means, which may be here today and gone tomorrow and the permanent abiding fact of Christ's death in substitution for our sins. On Calvary God did something in history which can not be gain-said. Men may try to interpret Calvary but they can never explain it away. It remains as a fact.

Similarly, the Resurrection is a fact which has vital implications and inescapable consequences to the believer. Here we have a fact which may be proved by the natural evidence of history. It may be approached from the intellectual side. Once established as it is, it gives support to our faith because the raising of Christ from the dead was a manifestation of the supernatural. If it happened once in history it may happen again. It makes logical the possibility of the new birth.

Now in exactly the same way the fact of Pentecost as the historical baptism of the Spirit is the proof that God may be real in the personal life. Pentecost is the one event which the church, the preachers and the individual members can not circumvent. It always throws us back to our own consecration for we know that God is here. He is here in the church and His benefits are available for the individual.

Individually the baptism of the Holy Ghost was necessary to guarantee the blessings of God to man. We speak of The Holy Ghost being a gift and Jesus also did so. He said, "If ye being evil know how to give good gifts to your children how much more will the Heavenly Father give the Holy Spirit to them that ask him." But the Holy Spirit is the source of every good gift.

Jesus also said, according to another evangelist, "If ye being evil know how to give good gifts unto your children how much more will the Heavenly Father give good things unto them that ask him." Good things and The Holy Spirit are used interchangeably because the Holy Spirit is the source of all good things.

Thus when Peter promised to the repentant individuals at Pentecost that they should receive the gift of the Holy Spirit he promised to them every good gift. In the Blessing we have the blessings. There is the blessing of wisdom. James says, "If any man lack wisdom let him ask of God Who giveth liberally and upbraideth not." Harkening back to our sick friend to whom the Bible was meaningless we say that if the Holy Ghost had control of her life that He would teach her the Divine wisdom.

Another blessing is power. Paul said we have not received the spirit of fear but of power. If we are to be overcomers, if we are to conquer our besetting sins, if we are to have a different spirit like Caleb we must have the gift of the Holy Ghost.

Another blessing is faith. Paul says that faith, saving faith, is the gift of

God. Faith then comes through the Holy Spirit. If we would increase our faith we must increase our appropriation of God's first gift.

Thus it is with joy, love, peace, temperance and any other spiritual gift of God. In the wake of the Holy Spirit comes every desirable gift. Hence our search for the Holy Ghost, for Spirit baptism and infilling, is amply justified as far as the "Why" is concerned.

WHEN we speak of the method or the means of receiving the baptism of the Holy Spirit we must make a differentiation from the apostolic Pentecost. There were miraculous signs sent at the historical Pentecost to inaugurate a dispensation. When Jesus was born the angels sang and they appeared to men. There was a star in the heavens which guided the wise men to his cradle and other miraculous events occurred.

Just so it was with the coming of the Holy Ghost. Now when a man is born again through repentance and confession of faith, we do not see the angels nor do we hear them sing although Jesus said that there is music in heaven when one sinner repenteth. Nor do the other attendant signs of that first Incarnation take place.

Similarly when a man is filled with the Holy Ghost today he should not expect the miraculous signs of the historical Pentecost to be repeated. There was something of a repetition of this at the inauguration of the Gentile Church in the household of Cornelius but not with the baptism of the Spirit on individuals. Paul merely received his sight when he was filled with the Spirit and the miraculous seems to have been totally absent in the case of Apollos. Thus as individuals and a church we are not to seek and to wait for the gift of tongues or other such manifestations. The tongues' movement of our modern day is a Satanic counterfeit of a great blessing.

There is a similarity between the disciples' experience and that which we

may have. They received an overwhelming sense of God's Presence. Had you asked any disciple in the later years of his life such as Thomas in India, or John in Asia, or Peter in Rome, what was the one thing which he recalled about Pentecost undoubtedly it would be the fact that God returned to them, that the same God Who had left with the ascension of Jesus came back to them at Pentecost. They had a full consciousness of the cleansing of their spirits, there was a melting of the soul's hardness, a taking away of their resistance in God's presence. The coming of the Holy Spirit caused a breaking up of the reserves. Not only did they have a sense of God's Presence but they received a full vision of the meaning of Jesus' work in the plan of God.

A famous minister recently said, "Peter's doctrinal speech at Pentecost was a mistake in that it obscured the historical Jesus." We disagree. Peter there revealed his comprehensive grasp of the scripture as fulfilled in the life, death and resurrection of Jesus. He quoted Joel and David in reference to what had happened and he gave a complete statement of the doctrines thereby justified.

Moreover these disciples received a sense of ease in the accomplishment of that which was formerly impossible for them. They had power and that power was followed by miracles. Peter was able to face the multitudes with boldness whereas he had quailed before the finger of a little maid not long before. James courageously met the headsman's axe as the penalty of his speaking in Jesus' Name. All of them surrendered their money to the use of the group when previously they had let ambition and possession stand between one another. Yes, their experience was different. What they knew through the coming of The Holy Ghost we may know today.

Now the formula of experiencing the Pentecostal blessing is changeless through this age. First it involves pray-

er. This invariably precedes Spirit-in-filling. What man would give a precious gift such as a string of pearls to his daughter if she would not appreciate it? Neither will God give His most precious gift to any man unless he is certain that He is ready to receive Him. God wants us to seek and to ask. The disciples tarried for ten days. We too may be compelled to tarry before God endues us with power from on high.

Surrender was necessary. Surrender must come subsequent to conversion. These disciples had believed upon Jesus and had committed their lives to him but the vistas of their lives were not surrendered. Surrender is a definite act wherein we face the future under God's choice rather than ours. If we are willing to let Him guide our lives and are willing to obey He will give us the Holy Spirit.

This takes a real examination of self and a willingness to lay aside all hopes, fears and purposes that we might have His Will. To follow His plan implicitly brings a sense of accomplishment and of rest in the midst of activity which can be obtained in no other way.

A third element is restitution. If in the introspection of surrender, in the self analysis of giving ourselves unto God we discover that there are matters in which we have harmed another or in which we have been offended at another's wrong we must determine to make restitution or to forgive.

One of the first questions the pastor asked the lady who sent for him was, "Is there any sin which you have not made right against man or God?" There came the reply "Yes, but he is dead now." It may be impossible to make restitution to the individual whom we have wronged but then we must confess it and make restitution to God. Have you hurt somebody who is dead now? Then help somebody in a similar way who is still living. Have you robbed a widow? Have you taken advantage of a helpless individual whom you are unable to find now? Then apply that same good will to

some one else. Each year there are returns that come to the United States treasury that are ascribed to conscience. They are gifts made from individuals who have defrauded the government in years that are past. They are making restitution for the peace of their mind. How I would like to have listened to those last days of the Prayer Meeting of the Disciples and to have heard them settling their former controversies before they became of one accord. This is a changeless law. •

The final element is acceptance. Do not go on asking God for His free gift for ever. He says you may have it. Take the gift or you will grieve Him by unbelief. Faith is the hand that receives the gift of God but remember that the witness should come. We should know by the presence of the Spirit in our hearts that we are the sons of God. We would not derogate the exhilaration of this.

If the sense of God's Presence and nearness does not come into the life of a believer then we must maintain that some unconfessed, unsundered sin stands in the way. This is just as certain as it is that some mistake has been made in a step of a chemical experiment when the precipitate for which we are looking does not appear. We have but one piece of advice. Go back and begin again. This is the "how" of the baptism of the Holy Ghost. It may be real in the life of any believer.

TO what purpose is this emphasis upon The Holy Spirit? First it is that the Word of God as preached may be effectual. When Peter preached his first sermon on the day of Pentecost three thousand people repented, believed upon the Lord Jesus Christ and were added to the church. Later following his second sermon five thousand believed and were added to the church. Conversions occurred in multitudes when Peter and the apostles were filled with the Holy Spirit. It is our business to preach the gospel. It is the Spirit's

work to convict of sin, of righteousness and of judgment. Without the work of the Holy Spirit all of our preaching is vain. For this reason many perfect homilies couched in beautiful language are barren in results while some simple, homely, poorly presented Biblical truths are powerful in accomplishing results.

It is the particular doctrine of the Lutherans that the Spirit only works in connection with the Word of God. We feel it is just as important a doctrine that the Word is only effectual when attended by the Holy Spirit. This is clearly illustrated in Moody's experience before he felt that overwhelming sense of the love of God which first came upon him as he was walking down Wall Street. He had had some results but they were few. Following this experience, which he called the filling of the Spirit, the very same sermons which he had formerly preached were attended by hundreds of conversions. The Wesleyan Revival grew out of the emphasis on the work of the Holy Spirit. It is for this emphasis that Wesley is famous.

The baptism of the Spirit brings boldness to the church to do its work. When the authorities had risen up against the church at Jerusalem, had examined the leaders of the disciples and had commanded them not to preach in the name of Jesus lest they be punished, the church gathered together for a prayer meeting. They lifted up their voice to God and prayed for boldness that they might speak the word and when they had prayed the place was shaken where they were assembled together and they were all filled with the Holy Ghost, and they "spake the word of God with boldness."

Were the church filled with the Holy Ghost today there would be a greater courage in preaching the revealed doctrines of the Bible and the truth concerning the work of Christ in spite of the unpopularity of them. There would be a boldness of faith to put an end to the retreat in missionary giving. Twen-

ty leaders of our Denomination met to consider ways and means of bringing up the churches' giving for others both at home and abroad. It was the conviction of the entire group that there must be a new personal Christian life movement where the sources of giving are stimulated before ever this will naturally take place in the church.

The Holy Ghost in the baptism of power is alone able to bring this about in response to the church's service. He will give us boldness to trust God to meet our needs as we take care of others. Then there will also be boldness to speak out to men in high places of the nation telling them that there is a God who literally will chastise them for their rebellion and their high-minded pride. The church must have courage to call a nation to its knees and that courage will come when they are filled with the Holy Ghost.

The last answer to the "wherefore" of the baptism of the Spirit is that the individual may enter to a certain tenure of life as a Christian. He will be assured of his salvation. Paul says, "Knowing your election of God . . . for our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance." He will be sanctified in life.

Paul prayed, "The very God of peace sanctify you wholly and I pray God your whole spirit soul and body be preserved blameless unto the coming of our Lord Jesus Christ." He will be preserved in Jesus Christ. He will be empowered from on high as Jesus promised and He will be fruitful.

Jesus said, "Herein is my Father glorified that ye bear much fruit . . . I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain." These are the purposes of the baptism of the Spirit. They mean a life of overcoming victory.

We could not conclude unless we spoke of the "when" of the baptism of the Spirit. It is now. The order is, tarry

and then go. Do not reverse this order or there will be failure. The believer should surrender immediately at the time of his acceptance of Christ or his Christian faith may not bring him the satisfaction which he desires. Why should we endure the grey clouds of spiritual dimness when we may enjoy the spring sunshine of God's direct blessing? Seek the Pentecostal experience now.

I received a letter from a student and an instructor in Harvard who narrated his personal Christian experience. He had been brought up by Christian parents under the influence of the church, had gone through denominational college and was interested in church and religious work but his faith had been a dormant entity in his life until he had been brought to a surrender to Christ of his entire life. Through this he received a spiritual experience which made God real to him and enabled him to let God control every area of his life. Resulting from this he finds that his life is practically more successful in accomplishing that which he desires, in being less tired and in finding the barriers removed between himself and his fellows. He felt that the last Sunday morning sermon expressed his convictions entirely and he was ready to confess every need of which he still was aware and to follow as Christ led the way.

Now that kind of an experience may be had by every one of us and I am convinced that a Christian faith which is not closely attended by the Presence of God will never satisfy any one. "Ye shall be baptized with the Holy Ghost."

A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Scriptures. It is very difficult indeed for a man or for a boy who knows the Bible, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life.—*Woodrow Wilson.*

The Seven Wonders of the Bible

DEAN J. A. HUFFMAN, D.D.

DOWN through the ages men have marveled at great achievements wrought by human hands. They have compared and classified these. The ancient world formulated its list of marvels, and accordingly there have been handed down to us their evaluations in

The Seven Wonders of Antiquity

1. The Pyramids of Egypt.
2. The Hanging Gardens of Babylon.
3. The Temple of Diana at Ephesus.
4. The Statue of Zeus at Olympia.
5. The Mausoleum at Halicarnassus.
6. The Colossus of Rhodes.
7. The Pharos or Lighthouses of Alexandria.

In a similar manner the people of Middle Ages are found to have prided themselves upon their accomplishments, and their list has come down to us as

Seven Wonders of the Middle Ages

1. The Coliseum at Rome.
2. The Catacombs of Alexandria.
3. The Great Wall of China.
4. The Temple of the Druids at Stonehenge, England.
5. The Leaning Tower of Pisa.
6. The Porcelain Tower of Nanking.
7. The Mosque of St. Sophia at Constantinople.

A modern effort is being made to create a similar list, in this instance including the discoveries and inventions, rather than particular structural achievements.

It is with no desire to condemn such lists in the material realm, but to find a higher analogy, and to place spiritual things above all else that I propose to discuss the

Seven Wonders of the Bible

Without subtracting one iota from any item in the above lists, even includ-

ing any catalog of Wonders of the Modern World already formulated or yet to be written, it is here postulated as a thesis, that the Seven Wonders of the Bible transcend all other wonders of all ages combined.

THE First Wonder of the Bible is Its Scientific Correctness.

It is not claimed for a moment that the Bible is a text book upon general science, or upon any science in particular. It is a blunder to treat the Bible as though it had been prepared for this purpose. Long before the sciences came to be recognized, as men now know them, the Bible was written. One by one the sciences were formulated, and constantly a checking process has been going on. The result is, astounding to some, that the Bible has, in the language of another, "run a circle around all science."

It is not necessary to attempt to classify the sciences, over which scholars have quibbled, nor to list them all. Time forbids citing all of the various departments of scientific study, but without fear of successful contradiction, the claim is here made, that whenever the Bible predicates anything within the realm of science, the predication is correct. More, the Bible has not only made references to matters which belong to science which have stood the acid test of the centuries, but makes references of such a character that scientific minds have ever been challenged and lured on in their quests.

It was Sir Isaac Newton, the discoverer of the law of gravitation, who is reported to have said, that he could get more astronomy by reading his Bible a single hour than by watching all night in his observatory.

The Great and pious astronomer, Kepler, having computed mathematically the movement of the earth in its

orbit, and then having proved his computations by observation, exclaimed: "Oh God, we think thy thoughts after thee."

There is no possible astronomical discovery for which the astronomy of the Bible has not provided room, even though the distance of thousands of light years should be necessary to accommodate the discovery.

What is true of astronomy is true of biology, zoology, physics, chemistry, botany, anthropology and sociology. Various hypothesis have been propounded in relation to certain scientific matters, such as the origin of life, man, the species, but when all has been said and done, the Bible is not only found to have spoken correctly, but to have the final and authoritative answer to the profoundest of questions about these subjects.

At this very moment, the greatest scientists of this generation are conceding the transcendence of the Bible in matters of deepest scientific interest. This is a Bible marvel, worthy of being listed in a Catalogue of Wonders.

A SECOND wonder of the Bible is, that it penetrates both the past and the future, as truly as it deals with the present.

There was a time when there existed no human eye to witness, yet the Bible records, in detailed manner, the coming into existence of the sun, moon, stars, the earth and all forms of life, climaxed with man. The Bible penetrates into that distant period where time dipped into the shores of eternity past, and gives us a record of creation—the only reasonable record, the only one which can be believed by rational beings. This record is not myth, neither is it "history," as such, for there was none to witness and report, but it is revelation—history as the Creator alone could cause it to be written.

That the Bible reflects the condition in which the human race finds itself today need not be disputed. All one needs

to do is to observe; read the newspaper, and note the times in which we live, and he will be compelled to conclude that our day was penetrated by a keen prophetic vision when it was yet the distant tomorrow, and that its characteristics were minutely delineated. This is true of all the days through which the race has come since the Bible was written. The Bible is, then, the book of the very far off yesterdays, but it is also the book of today.

Still more! Not only does the Bible penetrate the distant past, and reflect the present, but the future, as well. Spreading out before us in one great panorama, the Bible depicts the rushing, crowding, succeeding events of the race until time again dips the shores of eternity—this time, the eternity of the future.

True it is that the imagery with which many of the future events is clothed is such that we have not been fully able to interpret them, but out yonder there come into view the new heaven and the new earth; time ceases to be and eternity begins. Where, in all the world of material things is there a wonder comparable to this?

THE third wonder of the Bible is found in its universal appeal.

It may be truly said that the Bible is the only book read by all classes. It is read by the old and the young; the educated and the uneducated; the rich and the poor; the king and the subject; the master and the servant, and all alike are interested.

It is a child's book, and yet it belongs, equally, to the philosopher. Where is there such a book except the Bible? The incident is related, that in a certain home the nurse was reading the story of Joseph to a little girl, when the little one's father interrupted to ask some questions. Immediately the little girl cried: "Please papa, don't stop her," so delighted was this little girl with a Hebrew story written more than three thousand years ago.

Just a short distance from this nursery sat one of the greatest of modern scientists, Sir William Dawson, President of McGill College, Montreal, reading with profound devotion and, even greater delight, the same marvellous Book. This is a phenomenon indeed. Boys and girls read the Bible by the millions, in our homes, and in the Sunday Schools, and at the same time it is read by the greatest scholars and statesmen.

The universal appeal of the Bible is reflected in its translations and circulation. Up to the present, the Bible has been translated, in whole or in part, in 1004 languages and dialects, and the process is constantly going on. Each year, on the average, about a dozen new languages are added. Annually, the Bible outsells twelve of the world's most popular books. The combined circulation of the world's two hundred best selling titles, some single titles of which exceed a million copies, is exceeded by the circulation of the Bible. In a single year, 36,500,000 copies of the Bible were printed—enough to fill a book shelf reaching from Philadelphia to New York City.

Such is the universal appeal made by the book which we call the Bible.

THE fourth Wonder of the Bible is: Its Faithful Representation of Human Hearts.

One of the ear marks of a unique record is the fact that the Bible does not gloss over the failures and sins of its heroes. This is different from other histories. It has been, and continues to be, a characteristic of historians and biographers to pass over the failures of their subjects. Of this fact every careful student of history is aware. But God has chronicled the lives of Bible characters differently.

But it is in the diagnosis of human nature that the Bible is still more outstanding. That there is something wrong with mankind has been known both to historians and psychologists. The unideal traits of the race have been

explained variously. By historians it has been treated as a lack of civilization, or as degrees in civilization. Materialistic biology diagnoses the malady to be the result of glandular irregularity. A modest psychology has prescribed education and culture, as the remedy. Psychology in its most vicious form professes to have found the secret of the badness of mankind in his relation to the animal, from which evolution claims man has come. According to this theory, man is not responsible for the tendency to crimes of all kinds, not even that of murder.

But the Bible calls this distorted condition of the race sin. It ventures to tell how it came about,—that man, created in God's image, came to such a sad state. A catastrophe, called the fall, befell mankind, and man of his own choice rebelled against his Maker, yielding obedience to Satan. In this catastrophe the entire race fell, and moral depravity universally obtains.

The Bible goes further in its faithfulness to delineate the status of the sinner. The prophets and the Psalmist agree in depicting the awful condition of the unregenerate. See Psalm 14:1-3; Isaiah 59:1-8. The catalogue of sins listed is inclusive of all those known to human kind. Paul in Romans 3:10-18 recounts the Old Testament indictment of man, putting the stamp of New Testament authority upon it. The list includes that crime punishable by the severest penalty—murder.

Despite the effort to spare man the indictment of Sacred Historian, Psalmist, Prophet, and Apostle, experience is corroborating the Biblical record, and acknowledgment is being wrung from unwilling lips. Just recently an outstanding prison reformer, who had previously scorned the necessity of religion to correct the criminal tendency of prisoners, declared: "Every child born into the world is a potential murderer." This is only conceding in other words what the Bible has said concerning unregenerate man,

To diagnose human hearts correctly is a marvelous thing in itself. But the Bible does not leave man wounded, bleeding and dying. It prescribes a remedy for his moral malady. It is the only Sacred Book of any religion which pretends to offer any remedy for his fallen state. This remedy is the vicarious atonement of man's Saviour, with which all Christians are familiar.

Herein lies the transforming power of the Bible. This is the reason that the Bible has brought an impact upon the lives of men as no other volume ever has or can. Familiarity with these facts concerning the Bible may have resulted in their treatment as commonplace, but let us relist the faithfulness of the Bible in its representation of human nature among the Wonders of the Book.

THE fifth Wonder of the Bible is Its Integrity after coming through human hands.

Few average laymen and few ministers know how we came into possession of our Bibles. Some people have not stopped to think that the Bible did not rain down from heaven printed in the English language, bound in overlapping divinity circuit, with gold edges. But not so! The Bible was written in two languages, the Old Testament in Hebrew, except a few portions in the Aramaic, and the New Testament in Greek. The writing was done on papyrus rolls, and on parchment or vellum.

The most conservative theory of inspiration recognizes the human instrumentality. Knowing how blundering mankind is and how difficult it is to get a volume into print without errors, even with our modern facilities, we marvel what God has done with human agency.

The Jewish authorities were very exacting of their scribes. It is said that the entire page was destroyed if a single letter were so much as out of place. This was favorable to an accurate copy of the Scriptures.

Written by human hands; handed down from one generation to another;

copied into various tongues, the Bible is a marvel in that it still exists. That there should be some variations in the manuscripts might be expected, but it is a satisfaction to know that not a single important doctrine is involved in the variations. Critics have done their worst and their best, and the integrity of the Bible remains unimpeachable—a literary miracle.

Concerning the literature of the Bible, it is said, that it contains every kind of legitimate composition, and of every kind the very choicest specimen. The Bible is more than literature, but it is that, none-the-less. The integrity of the Bible is, indeed, a Wonder.

THE sixth Wonder of the Bible is its remarkable unity. From Genesis to Revelation it has one theme—that of human redemption.

There are sixty-six books bound together in one volume. Thirty-nine compose the Old Testament; twenty-seven are found in the New. These books were written over a period of almost sixteen hundred years; by approximately forty penmen. The writers were from among various classes, from the king upon his throne to the humble fishermen with hard, horny hands. Despite all these facts, there is one continuous theme, each contribution serving as a tributary to the ever widening, surging stream of revelation.

There is not one of the sixty-six sacred books of the Bible which does not make a distinct contribution. No matter how small, or how much neglected or misunderstood the book, its absence from the canon would mean a distinct loss to Bible readers. The little Prophecy of Jonah is an illustration of this fact, for while the Bibles of some people would appear to be complete without it, in it, and only there, will be found the type of our Lord's resurrection. To know our Bible better would be to better understand its unity.

Who is there who has not discovered that the Bible opens with a Para-

dise, and closes with a Paradise? In the first Paradise was the tree of life; from which man was driven after he had sinned, and from which he was guarded by cherubim with flaming sword, lest he should eat of its fruit and live forever in his fallen state.

In the Paradise at the close of the Book is found again the tree of life accessible to redeemed man, and its fruits are continuous, and its leaves are for the healing of the nations. Between these Paradises, the human race is followed as it pursues its circuitous route, but with one purpose, that of tracing the redemptive process, which fits man for the Paradise which he lost in the catastrophe of sin.

Dependent at all points upon the sovereignty of the human will and choice, this progress is traced. It is the story of Paradise lost, but of a Paradise which may be regained. There is no other book like it. The Bible stands alone as the wonder book of the Paradises.

THE seventh Wonder of the Bible is Its Complete Triumph over All Its Enemies.

The Bible has always had as its enemy, Satan. He opposed its writing, and sought to annihilate it after it had been written. Failing to destroy the Bible, Satan sought to keep it from being translated into the languages of the common people. Again being defeated at this point, Satan set himself to the task at which we now find him, that of destroying the confidence of the people in the absolute trustworthiness of the Bible.

Satan has had, and still has, his allies in his attempts against the Holy Book. He has always used human agencies wherever he could get them. The last one hundred years has witnessed a very subtle attack upon the Bible. Bold and daring enemies of the Bible have attacked it at every point. Its authorship has been assailed. Its historical and geographical references have been challenged, and often denied,

by those who were pleased to characterize its statements as "tales of oriental fiction."

One by one the enemies of the Bible have been routed. It is God's book which they have attacked, and He has not forgotten His Word. He who caused it to be penned; preserved it through the dark ages; permitted it to be translated and printed for the people of the world, is attending to the keeping of its honor. He has had ten thousand unseen, silent guardians whom He kept in reservation until they were needed.

Out from the dust heaps of the centuries, God is calling his host of witnesses to testify in behalf of the Bible. These are in the form of papyri, clay tablets and cylinder, inscriptions on temple walls and monuments, potsherds and pottery. The rocks are now literally crying out, for those who should have spoken in behalf of the Bible have held their peace or have betrayed it.

Time forbids here a detailed listing of the defeated foes. A typical illustration is found in the blatant words of Voltaire, who while residing in Geneva, sneeringly said, "Before the beginning of the nineteenth century Christianity will have disappeared from the earth." The very room in which these blasphemous words were spoken was later used as a Bible depository, with Bibles stacked from floor to ceiling.

The following words of the poet beautifully portray the triumph of the Bible over its enemies:

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,

Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," said he, and then, with twinkling eye,

"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,

The Anvil is unharmed, the hammers *Gone*."

So great are the Wonders of the Bible in comparison to all of the Won-

ders of the World, that the latter are forgotten in the contemplation of the former. When the Egyptian Pyramids, the Coliseum of Rome, and the Great Wall of China shall have crumbled into dust; when the Leaning Tower of Pisa and the Mosque of St. Sophia have fallen; when the Mausoleum at Halicarnassus and the other tombs shall have

received all that which was mortal of the enemies of the Bible; and when the lighthouses of Alexandria and of the world shall have flickered out their last feeble, failing rays, "forever, Oh Lord, is Thy Word settled in heaven." "Heaven and earth shall pass away, but my word shall never pass away."

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The Source of Man's Highest Attainments

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WHEREIN lies the source of man's power to accomplish his best? Is it in the region of his natural unaided faculties alone, or is it in these plus the inspiration of a higher power, or his religious abilities?

Dare we assume that wrapped in the natural unregenerated man, in himself alone though undeveloped, are all his possibilities and hopes? Is there not somewhere in the vast universe the fountain of help from which man may draw spiritual inspirations, such as he needs for ability to better his attainments and prospects? There are those who assume that in the natural man without the aid of religion one may find his all in all, a power to accomplish one's best in life. But is this true?

In assuming this philosophy of life what becomes of man's mysterious religious nature which implies a higher power available at all times. This power, we know, augments man's personality at many angles. It quickens his conscience, his will power, arouses his better self, awakes his desire to do right and accomplish his best. It also comforts him in his sorrows and bereavements. In fact, is it not a truth that man without these agencies is never his real self, the perfect being which his Creator meant him to be?

On this ground alone can we understand the gift of religion and his mys-

terious spiritual tendencies. Just as the vocal cord of a bird implies his ability to sing, so the religious nature of man implies his spiritual abilities. The one is made for the other.

Since the beginning of Christianity there has been an enmity to the unseen, which implies an opposition to spiritual religion. The establishment of the Spiritual back of the unseen, was the purpose of the coming of our Lord to this earth. To the doubting disciple he said: "Thomas, because thou hast seen me thou has believed; blessed are they who have not seen yet have believed" (John 20:29). The victory of the unseen is the glory of Christianity, a dynamic which never fails.

The Appeal to Human Agencies

Arrayed against unseen, spiritual elements in our Christianity is the appeal for success to human abilities alone. This appeal claims that the human genius or intellect is the only source of our religion. But what is this at best? Is it not to appeal to the weakness of human nature, which flatters human vanity, making man the hero of his own achievements? As a historic fact, this philosophy has degenerated religion wherever it has been dominant. It is at the bottom of the scientific obsession, which would exalt to the skies this one department of human

endeavor. They never grow weary of the praise of Science, which, in reality, is the work of the human genius.

Far be it from us to detract from the matchless wonders of science which has its trophies of excellence displayed in all walks of life. It is marvelous to what extent science rules in the world today. Men say: "Science does this" or "science says that," as if the scientist were a kind of deity who can make no mistake. Thus science is erected into a modern Messiah for the salvation of the human family,—the final court.

Let us have a good workable definition of what science is. One that is of interest at present: "Science is the acknowledgment of truth and the laws of nature, as demonstrated by close observation of existent facts." Science then is *what we know*, coming from the Latin *scio*, to know. In all this vast system what is man's special part? He must observe and record the laws of nature, or existent facts.

Man only discovers; he never creates. As the lapidary only polishes and sets the diamond which he could never create, so man has only codified the existing laws of nature. Only thus is man the "father of science," before which men would fall down and worship, forgetting that in the most careful scientific conclusion there is the possibility of error, since it is the work of man, and "it is human to err." Yet let us give credit where credit is due.

The Character of Real Scientists

There is nothing more beautiful than the unassuming modesty of the real scientist. Sir Isaac Newton, the greatest man of his day, said: "I seemed to be as a little boy playing upon the seashore and diverting myself in now and then finding a smoother pebble than usual while the whole ocean of truth lay undiscovered before me."

When Kepler, after nearly twenty years of study, discovered the laws of

the planetary rotations, he said of himself: "Behold I think God's great thoughts after Him!"

Pasteur, in his life-long study of nature and her ways seen even among microbes,—that "lay saint" who so nobly enriched his native France and all mankind,—considered himself but "the servant of God, being guided and guarded by Him," said: "Blessed is the man who carries within himself a God, an ideal, and who obeys, the ideal of art, the ideal of science. There lies the spring of great thoughts and great actions; they all reflect light from the Infinite" (*Life* by Rodot, p.343).

These notes are about men of the past, but they are equaled by the scientists of today. The greatest present-day scientists consider themselves as "but servants, doing the will of the Infinite Scientist." They consider "all progress divine." The master scientist of the day says: "Every forward movement of science is but the finger prints of the Creator still on the job" (Prof. Millikan, in *Science and Life*).

These are samples of the frame of mind of the cleanest, clearest thinkers of the times, whose aim is to discover truth, not fame. Yet these men wear the laurels of many nations as gifts recognizing their ability and noble work.

In the light of such minds, how inadequate is the position of all that noisy multitude who deny the ever-present, efficient, divine Spirit in both nature and religion! Back in the days of the *Renaissance* in France and the *Advancement of Learning* in Germany and England, the would-be scholars then wanted to ignore the leadership of the divine Spirit in the nature and affairs of mankind.

This we recognize as the form of skepticism which was brought to Christian lands by the Moors and Saracens in their attempted conquest of the West. These were Mohammedans who did not recognize the existence of a divine Spirit at work among mankind. By their excellence in buildings and in

medicine, the Saracens gained considerable prestige which spread over many lands and lingered for a great while.

This success was due no doubt, to the unfortunate tyranny in the Christian Church which then denied the freedom of thought in the development of Christian personality. Men to think for themselves, had to leave the Church, and so it came to be thought that to make any kind of progress one must become an anti-church man, if not an infidel or atheist.

In those skeptical days the so-called "scientists" did not hesitate to make use of the facts of material science to deny the existence of God,—as if a material vocabulary could describe the ways of the Spirit, or the finite mind could comprehend the Infinite.

The two ideas are incongruous. Since the days of the deists some men have seemed to hold to the idea that to be scholarly—a philosopher or scientist—one must deny God and keep as far away from the Church as possible. Men today are caught in this wave.

Mr. Will Durant, in his *Story of Philosophy* of 592 pages, sweeps the entire gamut of philosophical history, giving 56 pages to Spinoza, 65 pages to Voltaire, 74 pages to the atheist Schopenhauer, and 51 pages to Nietzsche, who was an atheist from the day he heard Schopenhauer lecture at Berlin to the students. He died a raging maniac.

Durant treats in the same manner the skeptical writers in America and other lands. He makes no mention of Timothy Dwight or Borden P. Bowen, Hopkins, or Sheldon of the American schools, or Sir Wm. Hamilton, Chalmers, or Fairbairn of the Scotch school, or Parcal, Cousin or Sabatier of the French writers,—all as noble and lordly thinkers as God ever let live.

One finds it difficult to understand Durant's predilection for the skeptical scientists to whom he allots so many pages. But when the private history of Durant is learned, the matter becomes plain. While he was the child of a pious

family, and his early education was had among pious women, in his college days and subsequent, he abandoned his Church, his religion, his political party and his belief in God, and became an "unbeliever."

In his book *Transition* (page 314), he tells us that:

I tried to believe but could not, that there is another life after this . . . I had known this believing hope in my childhood days, but it had gone from me . . . I was left empty and desolate. I belonged to the Great Sadness.

To seem to be in congenial company and to keep his spirit up,—like a boy whistling in the dark—he must write about the "famous" skeptical philosophers! But does proclaiming the beliefs of such men establish the facts of their beliefs? One may as well blindfold himself and rush down the street crying: "the sun is gone from the heavens!" just as Nietzsche proclaimed "God is dead!" (*Zarathustra*, p. 129).

Only for poor benighted Nietzsche was God dead,—murdered in his own soul, but gloriously living for the triumphant, believing world! One wonders if the spiritual darkness of many, if not all, disbelievers, does not come from the self-inflicted soul-blindness? In religious life, as elsewhere, "life is what we make it," dark or bright, good or bad.

Evil the alert man sees at Work

To one who has "eyes and sees not," this may seem a very upright and reasonable world and age; but to the alert one the real facts look very different. There is widespread evidence of a stealthy scheme to demote and uncrown Christ and destroy His influence in the world generally.

The tactics used are very insidious and shrewdly camouflaged. Its methods are as follows: First they would ignore. Some of the massive, great books are rewritten in brief, and the noble paragraphs which give Christ's influence in the world, are entirely left out. For example, the Vanguard Press Inc., N. Y.,

published a small book, *The Substance of the History of European Morals*, by Lecky, in which one reads in vain for that famous paragraph on the influence of the life of Christ, as follows: "*The three short years of the active life of Jesus have done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.*"

Why this omission? It is a statement of fact which cannot be denied. If it were about Nero the Roman emperor, it should be told. There is but one conclusion to be reached, namely, Mr. Wood's motive for the omission was undoubtedly "malice aforethought," if, indeed, not a bit of skeptical plotting.

One finds this kind of sly tricks played on Christianity often in other books. Mr. Russell in compiling his *Real Life of Benjamin Franklin*, prints some ugly letters, purported to be by Mr. Franklin, written in his early manhood.

This writer recently purchased a *Concise Biographical Dictionary* and an *Everybody's Complete Encyclopedia*, and in both the vilest of mankind are written up, and indexed in bold face type, while a good man is rarely spoken of at all. Guiteau and Czolgosz, two anarchists who murdered two of our best presidents, are noticed. These books give ample space to Clarence Darrow, the famous defender of criminals, but not a line is given to such men as D. L. Moody, Dr. Talmage, George Whitefield, Pentecost, Finney or Sam Jones. Walt Whitman has ample space but not a word about John Wanamaker, the ideal Christian gentleman and citizen.

Such conditions are not an evidence of the public sentiment; they only reflect the frame of mind of certain individuals who are obsessed by the sensational, but do not consider the life of a high-minded man as "news." This tendency explains why Aaron Burr's reckless history is written up, while his grandfather, President Dwight, of Yale, who did more to redeem his times than any other man in those days, is

left out. Such is the skeptical trend of some.

Was it not Von Neitzsche who said that, "Luther and his religion held Germany back a thousand years?" One must ask, "back" from what? Did not Neitzsche "prepare Germany for the World War, more than any other man then living"? He had that reputation.

A Ph.D. professor recently contended, before a Sunday school class, that "it would have been better for the world if the doctrine of a future life had never been taught." Is not this *modernism gone mad*? Extreme modernism eliminates God, and contends that human ability is amply sufficient to master all human problems. An eminent lawyer present reminded our Ph.D., that "if his doctrine were true, one might carry all he owned in a market basket, and, I would not give you 50 cents for your basket!" What could we expect of humanity if man were only a mundane animal, to live and to die like a brute? Such was not Christ's conception of humanity for whom He died.

Religious Benefits

The lack of the world's appreciation and neglect of the benefits to be had from the experience of the Christian religion is surprising. The reckless tendency to cheapen human life, the greed for riches and pleasure, a disregard of the future and the increase of suicide: all are but proof of man's constant need of a guiding Star, of a higher inspiration and a potent hand of restraint against possible evil. Man's ambition, his pride in himself, and the best mundane efforts are all failures in the matter of ennobling mankind. Wise men recognize these facts; the foolish pass on and perish.

To succeed man must naturally recognize his own condition. John Bunyan, seeing a condemned criminal led to execution, said: "But for the grace of God, there goes John Bunyan." How many from lack of applying this grace have gone to ruin? Yet, how many like John

B. Gough, have, by grace, abandoned a life of sin and have become great citizens and noble Christians in redeeming thousands of needy men!

The grace of God is sufficient for the conversion and salvation of all men. This available power and regenerating benefit, lies at the very core of Christianity. A stranded vessel in the southern seas, was flying a flag of distress. A passing ship hailed to know the cause of distress. The complaint was: "We are perishing for lack of fresh water to drink!" The answer coming back was: "Dip up of the water around you and drink!" They had anchored in the mouth of the great Amazon river, not knowing where they were. What a picture of unsaved human nature! perishing with the means of escape like a mighty sea all around them, if they would but apply the means!

Science and Religion

The great scientists tell us that "The purpose of science is to develop without prejudice or preconception of any kind, a knowledge of facts, the laws and processes of nature. The more important task of religion, on the other hand, is to develop the conscience, the ideals and the inspirations of mankind" (*Science and Religion*, p.51, Millikan).

With this wisdom as our guide we are safe; all other conceptions are foolish and lead to defeat. In this development of science there are clear minds, a mastery of nature and her laws. In the development of religion there are clean hearts, pure impulses and right precepts, a will dominated by obedience to the will of God.

Without the fruits of science the old world would blunder along in oxcart stupidity and weakness; without the benefits of religion the world would swamp down in the mire of corruption and become a bedlam of iniquity. Even science without religion and its restraints has given the world the horrors of the Japanese war in China. Our greatest menace today is lack of reli-

gion; our greatest need is an awakened conscience, with God ever near. This our Saviour came to earth to bring us.

The Conclusion Reached

"Not by might nor by power, but by my Spirit, saith the Lord." This is the verdict in the age-long strife: the material against the mental, the flesh against the spirit, time against eternity, man against God. The instinctive genius of a great general or artist is as mysterious as ever. Our intuitions are here, seen in the sense of right and wrong, the instinct of progress and hope, in religion and a desire to know God and inherit eternal life. Man did not invent them, neither can he repress them. It is a common conviction that a wrecked life is a needless calamity. Doubtless it will ever be thought so.

The only reasonable conclusion is that these impulses are a gift from God the Creator, and are intended for the benefit and well-being of humanity. How inadequate then to pit the ignorance and impotency of man against the wisdom and omnipotence of the Almighty!

If I had but one article to write the above would be my topic. As William Penn once said: "If I can help my fellow men in any way let me do it now, for I shall pass this way but once."

I believe a knowledge of the Bible, without a college course, is more valuable than a college course without a knowledge of the Bible.—*Dr. Wm. Lyon Phelps, of Yale University.*

At eighty I suppose it is natural that one should cling to old things. Yet even when I was young there was one old thing to which I clung and to which I still cling. At the risk of being called old-fashioned, I proudly confess that I still believe in my Bible. If in the past more people had accepted its spirit, we should not have had the bad old days; if more people will believe in it, we shall have good new ones.—*Miss Tarbell.*

The Most Mysterious Word

CLARENCE EDWARD MACARTNEY, D.D.

WHAT is the most mysterious word? Some thought it was death, and others Eternity. But it is a word nearer to us than Death or Eternity. What is the most mysterious word? What is the word, that if we knew its answer, we would know as much as God? What is the word that righteous souls who believe in God and in God's government of the world have spoken as they looked out over the world and saw the reign of injustice and wickedness? What is the word that believing and afflicted souls have pronounced when God's hand lay heavy upon them?

What is the word that mothers have spoken as they stood by the lifeless form of their children? What is the word that Gideon spoke when he saw Israel devastated by the Midianites? What is the word that Job uttered when the Lord stripped him of his possessions, took his sons and daughters away in death, and left him naked and desolate on an ash heap? What is the word that the Psalmist spoke when he thought that God had forgotten him?

What is the word for the answer to which we shall have to wait till the gates of heaven are opened? What is the word that sums up the inscrutable mystery of human life? What is the word that fell from the lips of Christ when there was thick darkness over the face of the earth and He hung dying upon the Cross?

That word is, "Why." ("Why, then, has all this befallen us?" Judges 6:13) "Why" is one of the first words that our infant lips pronounce; one of the last words that we speak after life's experience is over. Why is the word of a little child, and also the word of the tottering octogenarian.

That Why is the most mysterious word in the Bible and in human speech, and that it is a symbol of the unknown and the unknowable in human life and experience, we can demonstrate by illus-

tration from the lives of those men in the Bible upon whose lips we hear this word of mystery.

Gideon's Why

The land of Israel lay under the iron heel of the Midianites. Every summer they came raiding in from the country beyond the Jordan to devour the harvest which the Israelites had gathered. None dared to thresh his grain openly, for that would have invited the hand of the spoiler. In a hidden glen under the oak at Ophrah a young man Gideon was secretly threshing out the grain of his father's farm. He was not threshing with oxen, as you can still see them doing in Palestine, for the lowing of the animals would have revealed the hidden threshing floor to the Midianites, but was beating out the grain by hand with a flail, and as he beat the grain his heart was hot and heavy over the plight of his country.

As Gideon was thus occupied, a stranger suddenly accosted him, standing by the oak under the shade of which he was beating out the grain. The stranger said to him, "The Lord is with thee, thou mighty man of valor." At this Gideon looked up with incredulity and astonishment upon his face and replied, "O my Lord, if the Lord be with us, why then has all this befallen us? And where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us and delivered us into the hand of the Midianites."

It was as if Gideon had answered, The Lord is with me! It certainly looks like it, doesn't it! Here I am, compelled to beat out a pitiful harvest on this secret threshing floor. The same is true all over our country. Look you! From the opening of this glen you can see a vast stretch of the plain of Esdraelon.

Once from a thousand threshing floors you could see the yellow dust going up like smoke to heaven. But now you cannot see a single threshing floor. The Midianites have swept it clean. And worse than that, the false worship of the conquerors has invaded the land. There is a grove of Baal and an altar of Baal even in front of my father's house.

God with me, indeed! If God is with us and with our country, then why has all this happened to us? Why does God let the Midianites invade our land and devour its substance? I have heard my father and my grandfather tell of the mighty miracles which God wrought in the past, how He delivered our people with a mighty hand out of the land of Egypt, smiting the firstborn of Egypt, cleaving a way for Israel through the Red Sea, leading them by a pillar of cloud by day and a pillar of fire by night. But now it looks as if either God did not care for His people, or, if He does care, that He is not able to do for them what He did in the past.

Why hath all this befallen us? This question asked by Gideon of the angel of the Lord at his secret threshing floor is one which has never ceased to echo through the world. We hear the echo of it as men look out today upon the state of the country, of the world, and of the church of Christ. "If God is with us, why hath all this befallen us?"

It is not many years ago that we were hoping that after the devastation and ruin of the World War that the nations would learn the more excellent way of peace, and would come to deal with one another on the principles of justice and brotherly good will. But now what do we see in the world? We see the nations armed as never before and the heavens illuminated with the sparks that fly from the grindstone of Mars. The nations hold their breath, dreading and yet expecting, another inundation of violence and blood. Instead of being discredited and cast aside, the rule of dominion by force seems to be stronger

than ever, and in Europe and on the continent of Asia we contemplate the cruel tragedies of violence and brute force.

What wonder, then, that some should ask, if God's Holy Spirit is in the world, and if God presides over the destinies of men and nations, why hath all this befallen the world?

The same question is on our lips when we look at the church of Christ upon the earth. It is still rent by schisms and still distressed by heresies. At the very time when there was greater need than ever before for faith in the Bible as the oracle of God, we find everywhere questioning as to the truth and authority of the Scriptures. At the very time when Christians by their lives should show the aloofness and unworldliness of the Kingdom of God, there is an increasing lowering of the standards of Christian conduct and a closer and closer conformity to the world. At the very time when of all times in the history of the Church her members should witness to the world by showing their loyalty to the Church and to its services, we behold increasing disloyalty and indifference.

The earnest Christian will say within his soul, "Why, O God, hath all this befallen Thy Church? How long. O Lord, how long?"

The remarkable thing in the history of Gideon is that when he asked this question of the angel, "Why hath all this befallen us," the angel did not answer him, or rather, his only answer was this: "The Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?"

Gideon had been looking at the state of his father's house, at the state of his native land, swarming with the hordes of the Midianites. But now the Lord looked upon Gideon, and Gideon looked upon the Lord. Courage came to nerve his arm, and ere long the blare of three hundred trumpets, the crash of three hundred pitchers, and the flash of three

hundred lights proclaimed the overthrow of Midian and the deliverance of the people of Israel.

In other words, God's answer to Gideon's Why, to his troubled question about the state of his country and the state of religion, was a command to *action*. That is God's answer to you and me when we ask the question of Gideon. Our part is to take our place in the ranks of those who stand for the truth and who fight for God. Nothing is gained by sitting down and asking Why things are thus.

Stand up, stand up for Jesus,
Each soldier to his post,
Close up the broken column,
And shout through all the host,
Make good the loss so heavy
In those that still remain,
And prove to all around you
That death itself is gain.

Job's Why

Job is the eternal symbol of the mystery of human life and the providence of God.

There was a man in the land of Uz whose name was Job and the man was perfect and upright and one that feared God and eschewed evil; and there were born unto him seven sons and three daughters. His substance also was seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred she asses and a very great household, so that this man was the greatest of all the men of the east.

There you have Job—upright, renowned, blessed with sons and daughters and prosperous, the greatest man in the east. This is the man who is to be put to the severest trial. There came a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Satan answered, From going to and fro in the earth, from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil.

To this Satan said with a sneer, Doth Job fear God for naught? The world

is always ready to impute ulterior motives to any profession of faith and piety. So Satan mocked at the piety of Job. He said to the Lord, Hast thou not made an hedge about him and about all his house, and all that he hath on every side? You have protected him from the storms and adversities of life. But now put forth thine hand and touch all that he hath and he will curse thee to thy face.

God answered the blasphemous challenge of Satan by giving him permission, for even Satan in his work is under the authority of God, to test the righteousness of Job. Satan had Job in his power and had permission to take from him all his possessions, but he was not to touch Job himself.

Now swift calamities fall one after the other upon the possessions and household of Job. First came a messenger to Job telling him that the Sabeans had driven off his thousand oxen and his five hundred asses and had slain the servants with the sword.

The first messenger had hardly finished his melancholy tale when another arrived to tell Job that fire had fallen from heaven and burned up all his sheep and the shepherds attended them.

The second messenger had hardly finished his tale when a third came and said that the Chaldeans had driven off Job's three thousand camels and slain their drivers with the swords.

This third messenger had hardly finished his tale of woe when a fourth came with the sad tidings that a whirlwind had struck the house of Job's eldest son, where all his sons and daughters and their families were making merry, and all of them had perished in the collapse of the house.

Yesterday Job was the greatest and richest man of all the east. Today he is a pauper. Yesterday, he had seven sons and three daughters; now he has none to carry his name down to posterity. In a single day all his possessions, his prosperity, his family, had been swept away. When Job heard the dismal

tidings, he arose and rent his mantle and shaved his head and fell down on the ground and worshipped, and said in those terms of resignation which smitten and stricken souls from age to age have used,

Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave and the Lord has taken away. Blessed be the name of the Lord. (Job had stood the first test of Satan successfully.) In all this Job sinned not, nor charged God foolishly.

But a second and more dangerous test was to follow. The sons of God again presented themselves in heaven, and Satan also was among them. When God asked Satan again about Job and said, "Still he holdeth fast his integrity, although thou movedest me against him to destroy him without cause." Satan answered with a sneer, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now and touch his bone and his flesh and he will curse thee to thy face." In other words, Satan said that although Job had been able to retain his faith in God despite the loss of his property and his family, he would not do so if God smote him in his own body.

With God's permission to smite Job's body, but to spare his life, Satan went forth from the presence of the Lord and smote Job with terrible boils from the sole of his foot to his crown. So terrible was his plight that even Job's wife, when she saw him sitting there on the ash pile scraping his diseased and filthy body with a potsherd, advised him to curse God and die. But again Job stood the test, and answered in words of magnificent resignation, "What? Shall we receive good at the hand of God and shall we not receive evil?"

But this does not mean that Job was not troubled in mind and distressed in soul. His three friends, Eliphaz and Bildad and Zophar came from afar to comfort him and mourn with him. With beautiful courtesy and understanding they sat seven days and seven nights in silence by his side when they saw that his grief was great. How great it

was Job tells us. He opened his mouth and cursed the day that he was born. He did not curse the Lord, but he cursed the day that he was born and regretted that he had to face the battle and bear the burden of life.

Job's Great Sorrow

Then comes Job's great Why: "Why died I not from the womb?" And thus he goes on, wondering why God gives life to man when life is capable of such pain of body and agony of soul. Why cannot men die when they long for death and dig for it more than hid treasure? Why is light given to a man whose way is hid?

Thus Job voiced the deepest sorrow and the sorest agony and the profoundest doubt of the life of man. That is the theme of this great drama of Job with its magnificent and sublime eloquence. All the deep Why of mankind surges and echoes through the pages of this book, where the giant sufferer and the giant believer pours out his soul.

And what is the answer? There is no answer. Job's three friends, nor eloquent Elihu, nor Job himself could give the answer. And when God answered Job out of the whirlwind He gave no answer to the deep, deep questions which Job in his agony had asked. Yet Job was not left desolate. God gave him faith, and after all, faith is the greatest answer. After his plaintive cry, and after his futile quest for the reason of things, Job comforts himself with this thought, "But He knoweth the way that I take, and when he hath tried me I shall come forth as gold." All that we can do is to put our trust in God and have faith that when he has tried us we shall come forth as gold.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall say as I look back earthward,
Whatever is—is best.

Our Saviour's Why

This is the most mysterious Why that was ever spoken upon earth. From the sixth hour until the ninth hour there was darkness of night, nor was it the darkness of an eclipse: it was nature's great expostulation and protest against the death and crucifixion of her Lord and Maker. This period of darkness from the sixth hour until the ninth hour was a period of silence. None of the Seven Words of the Cross was spoken during this time. But at the ninth hour Jesus broke the silence and pierced the darkness with His cry, "My God, why hast Thou forsaken me?"

What was back of that cry? Either Christ was mistaken or He was forsaken. If He was not forsaken, then He was mistaken; and we must conclude that the hours of suffering on the Cross had so weakened Him and distracted Him that His spirit temporarily collapsed and He concluded that God had forsaken Him. Yet He was not really forsaken. He only *thought* that God had forgotten Him and forsaken Him.

But if Jesus was mistaken when He uttered this cry, then this is the only one of the utterances of Jesus which must be withdrawn. The thought that Jesus on the Cross was the victim of a misunderstanding and had a conviction of that which was not true can never be reconciled with the teaching of the Gospel that Jesus Christ was the Eternal Son of God.

But if Jesus was not mistaken in that cry, then He was actually forsaken of God. This experience marked the climax of his suffering for sin. This was the bitterness of the cup from which he asked to be delivered in the Garden of Gethsemane. Only Christ Himself had the right to ask such a question, for Christ was God's Eternal Son. The penalty upon sin is death, separation from God. This was the cup that Christ tasted for a moment on the Cross. With the burden of the world's sin upon Him He passed out into the lonely darkness.

Only that experience can explain the strange shrinking of Christ from His death, and that agony and bloody sweat amid the shadows of Gethsemane when He cried, "If it be possible, let this cup pass from me!" That experience through which Christ passed on the cross, and which wrung from His soul that amazed cry, "Why hast thou forsaken Me?" was the full price of redemption. It shows both the measure of God's wrath towards sin and the measure of God's love for man. On that cry rests the hope of our salvation. But because Christ asked it amid the darkness of the Cross, we need never ask that question or utter that cry of desolation.

Yet once Immanuel's orphaned cry,
His universe hath shaken—
It went up single, echoless,
My God, I am forsaken!
It went up from His holy lips
Amid His lost creation,
That of the lost, no son
Should use those words of desolation.

The Cross of Christ, that great mystery of divine wrath and justice and ilimitable, immeasurable mercy and love, is the mystery that solves all other mysteries. When we survey the wondrous Cross on which the Prince of Glory died, we know that infinite love is at the heart of things, and that all things work together for good unto them that love God.

When God rejected the earnest, longing appeal of Moses, His servant, to enter the Land of Promise, and buried him there "by Nebo's lonely mountain," perhaps Moses wondered why. But when ages afterwards Moses and Elijah appeared in glory on the Mount of Transfiguration and spake together with Jesus concerning His approaching death on the Cross, I have no doubt that Moses felt satisfied with the ways of God.

O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.

For Your Scrap Book

Winona Lake

DR. Huffman, Dean of the Winona School of Theology, has been in vital touch with Winona's activities for more than a decade, and is splendidly qualified to present this fine appraisal of this great institution.

America is fundamentally religious. While there are other elements which enter into America's greatness, such as material resources, in the last analysis it is America's religion which has made her great.

America's future will be determined by her religion. Nothing less than the cause of her former greatness can keep her great. The morals and religion of a nation are inseparably linked. Morality cannot long continue without the sanction and dynamic of religion. When morality and religion go, "Ichabod" must be written upon the banners of church and state, for the glory is departed. The people of a nation cannot be too greatly concerned about morality and religion.

For more than four decades Winona has exerted an increasing influence upon the moral and religious life of America. Her far-visioned founders aimed at nothing less, but probably never dreamed of the extent to which their ideal would be realized. In keeping with the Articles of Incorporation, Winona Institutions promote physical, intellectual and spiritual well-being.

The name Winona is to tens of thousands a synonym for wholesale recreation, for intellectual enlightenment, and evangelical Christianity. Her name is upon the lips not only of Americans, but of Canadians, of people of other continents and the islands of the seas. At Winona, as at very few places in Amer-

ica, recreation, education and Christianity are related and harmonized.

Winona has an unusually attractive and advantageous location. Right in the heart of the great middle west, almost at the center of the nation's population, with splendid railway facilities, envired with nature's loveliest, such as sloping hills, spacious forest, fragrant flowers, crystal lake and cottage-studded island. Winona is an enviable spot. "Winona the Beautiful" is no empty phrase to those who know her charms.

But all these beautiful things would be meaningless so far as moral and spiritual things are concerned, if they were all that Winona possessed. There are other spots, many of them endowed by nature with the beautiful, which balance upon the wrong side of the ledger of moral and spiritual values. They have been taken over by the gay, the pleasure-seeking, the reckless and God-forgetting, and are a moral and spiritual liability to the nation.

How grateful the people of America should be, that providentially God laid His hand upon Winona, and preserved it for a nation-wide ministry in spiritual things!

Recreation at Winona has a different meaning than the word ordinarily conveys. There is the lake with its crystal water and picturesque shore. There is the natural forest which makes its appeal to lovers of God's great-out-of-doors, the little squirrels playfully chasing each other about on the ground and the birds in the trees singing their cheering songs.

But the artificial, the exciting, that which attracts a rabble element is entirely missing. Even the few diversions which are permitted upon the grounds

are kept under strict discipline. Visit Winona upon a Sabbath day. The anchored boats, the empty bathing beach, the closed shops and stores and the reverent going about of people on the Sabbath day speak a silent but unforgettable testimony to Winona's reverence for the Lord's day. A Sabbath spent at Winona will never be forgotten.

It is not only kept negatively by the cessation of unnecessary things, but positively by the services which are held throughout the day. The usual Sabbath program is as follows: Sunday School followed by preaching in the forenoon and a Hillside service just before sunset and then a sacred concert and sermon. Of course, other services are crowded in during the busier seasons.

A considerable amount of educational work is conducted at Winona. Industrial Classes are conducted among the Boys' and Girls' Chicago Camps. There is also the School of Missions, School of Religious Education, the Rodeheaver School of Sacred Music, Bethany Camp for boys and girls, and also the most widely known of the schools, Winona Lake School of Theology. The Chautauqua, which is conducted for a period of six weeks, is one of the best in the country, and combines entertainment with education.

Winona's chief interest lies in the work of evangelical Christianity, as will be seen from the nature of her activities. Programs in the interest of good citizenship, prohibition, and other reforms are frequent at Winona. Many of the Christian Churches come here to conduct their conferences.

But the religious activity of Winona centers in her School of Theology, and especially in the great Bible Conference held annually. Both of these stand for a whole Bible and an evangelical faith. Outstanding theological professors, the best in America, constitute the Faculty of the Winona School of Theology, and the best speakers from all

lands are secured for the Bible Conference.

Both of these Institutions are interdenominational in character, and, therefore, do not emphasize things particularly denominational, but seek to contend earnestly for the Faith once for all delivered unto the saints. Here people of all denominations meet upon the ground of evangelical orthodoxy, and rally in behalf of the great fundamentals of the Christian Faith. Each year hundreds of ministers and thousands of laymen come to Winona to rest a little while, but more particularly to receive a new confirmation of their faith and to go out with a new vision and inspiration for the work of the Kingdom of God.

Who can evaluate the influence of such an institution with her manifold uplifting activities? God only keeps the records, but it can be easily seen that Winona constitutes no small factor in the moral and religious life of America. Her faithful and sacrificing officers and helpers are rendering an incalculable service to Christ and humanity.

What would America be without such centers of light and uplift? In these days when the morals of the young are being corrupted and such an insistent attack is being made upon evangelical Christianity, the value of an institution such as Winona cannot be over-estimated. Beyond any possible doubt, Winona has been, and will continue to be, an increasingly large factor in the moral and spiritual life of America.

The reorganization of this more-than-forty-year-old institution, with Dr. William Edward Biederwolf as President, Mr. R. G. LeTourneau as Chairman of the Executive Committee, and Arthur W. McKee as General Manager, together with thirty-three other prominent and fundamentally strong ministers and laymen, gives Winona Lake Christian Assembly, Inc., a new birth, and America the assurance of her continued and enlarged ministry.

Divers Diseases

ROY TALMAGE BRUMBAUGH, D.D.

Luke 4:40

THE sun was setting: "Fast falls the eventide." The darkness was approaching, but the Light of the world was at hand. Multitudes thronged Him. All kinds of diseases were concentrated at His feet. It is written that He "Healed all of Them." Present day healers heal only the mentally afflicted. There is nothing in the Church Epistles about physical healing. God still works through doctors, nurses, medicine and health rules, but He is not curing all manner of diseases as He did in the days of His flesh.

Divers Demons

Luke 4:41

Satan has power. It is sin not to believe it. At the approach of Christ demons came out of persons, screaming. They recognized Him as the Christ, the Son of God, but He would not receive their testimony. Our Lord does not want the testimony of the world, the flesh and the devil. Unto believers He said, "Ye are witnesses of Me."

Divers Duties

Luke 4:42-44

The people were there. Their needs were many. They would cling to Him, but Christ left them. Luke gives us a picture of the Son of Man. Christ, is God, but He is also man. As a man He had to pray. He left pressing needs and peoples many in order that He might be alone with God in prayer. Ministers, preachers and Christian workers today are being overwhelmed by a multitude of things. Spiritual life and vigor are departing from them because they do not take time to get away from persons and things. There is a lot of fuss today in the Church, but little prayer. Callous knees do better work than callous feet. To workers, lay and clergy, we would say, "Wear out less shoe leather: Wear

out more of the cloth covering the knees."

Prayer was followed by preaching. There is no service more important in the Church than preaching. It is the greatest work to which any one may be called. Christ honored it. He, Himself, was a preacher. Our Lord left other things that He might preach. He habitually retired to a place of solitude that He might prepare for preaching. And as ye go, preach.

Trust in God

I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority, and render it proper for me to believe whatever He asserts.—*Daniel Webster.*

The Bible is certainly the best preparation that you can give to a soldier.—*General Foch.*

Hardship will be your lot, but trust in God will give you comfort. Temptation will befall you, but the teachings of our Saviour will give you strength.—*General Pershing.*

You might just as pertinently inquire "Why do I eat?" or "Why do I sleep?" I find one is just as necessary to my well-being as the other. I could eat well and sleep well, and yet be a miserable man without the spiritual uplift that comes only from an attendance upon things Divine.—*John Wanamaker.*

I desire to set forth at the very beginning of this will as the most important item in it a confession of my faith in Jesus Christ as my Saviour. I also desire to bear witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith.—*Henry J. Heinz.*

The experience of all great saints is that the Christian life is not a battle, but a war. They may lose the battle, but not the final victory.—*William H. Nelson.*



W. B. LANDON, PHAR.D.

THE above is the Chemical Formula for sugar. Men everywhere accept, and eat this mysterious product—white, sweet and delicious, but made out of Black Carbon, and Colorless, Odorless, and Tasteless Hydrogen and Oxygen Gases. No one but God and His Son, Jesus Christ, for whom and by whom all things were made, know how it is done.

The Bible says:

All things were made by him; and without Him was not anything made that was made.

But as many as receive Him, to them gave he power to become the Sons of God. Even to them that believe on His name (John 1:3, 12).

White sugar from Black Carbon is mysterious; so is salvation through the shed blood of Jesus Christ. If man accepts the sugar, how much more should he accept Jesus Christ so he can live forever?

The Way of Eternal Life

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name (John 1:12).

And this is the record, that God hath given to us eternal life, and this life is in His Son (I John 5:11).

He that hath the Son hath life; and he that hath not the Son of God hath not life (I John 5:12).

If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9, 10).

As soon as any man, anywhere, says, "Lord Jesus, I come to thee, I am a sinner, Thou art the Saviour, I take thee now as my Saviour, and give my Soul into thy hands," regardless of feelings, he has eternal life by the same power that changed Black Carbon to White Sugar.

The Bible is a book of eternally effective power.—Goethe.

The Bible

It is the treasure store of all wisdom, the foundation of all education.

Following its loving Saviour, Churches live: building on its deathless precepts, they stand monumental, the light-houses of the world.

Its historic annals reveal more than all the other records of ancient days.

It traces unerringly the origin, growth and fall of mighty empires.

In its biographies we have the deepest psychology and philosophy.

Its law is the foundation of all laws.

To it we owe our schools and universities. Wherever it is freely read, we find the greatest intelligence. It is the inspiration of clergy, parent and teacher.

Its science, respected by every sage, is always in advance of every generation.

It is the supreme textbook of life and the authoritative pedagogical book of all time.

Governments live only as they follow in its paths of justice and right.

Before its matchless wisdom, wise men of all ages bow as they from the East did before the Great Teacher, the Son of God.

Forever the inspiration of Motherhood, the most wonderful Mothers of earth are found where its message of love is proclaimed and accepted.

Glorifying home life, it is the great book for all parents; it reveals the Eternal Home and the Everlasting Father and Jesus as the only way thereto.

To the old and the young, to the sick and the well, to the poor, the friendless and the sinner, it comes to each with comfort and healing and hope from the Holy Ghost.

Containing the most reliable history and science, the most beautiful poetry and the most successful business advice, itself a vast encyclopaedia of knowledge, it is yet more than all these, it is the Book of God and preeminently the Book of all ages: it comes from the very heart

and hand of God and, best and greatest and kindest of all, it tells of the redeeming Blood of Jesus, Saviour of all accepting Him.—*Dr. Joseph Harmon.*

Prayer

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's trusting to His loving guidance; worry is withdrawing my hand, and denying Him power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life victory results.

Our Indifference!

The uncertainty of Christian people about the authority of the Bible is the reason assigned by Dr. G. Campbell Morgan for the widespread indifference to religion which characterizes our age. Dr. Morgan, who has spent a long life teaching the Scriptures, offers such teaching as the solution of many of our personal and national problems. Again and again in the New Testament we find it recorded that Jesus spoke with authority. When we faithfully declare His message we too should speak with authority—not our own but His. Either in our personal contacts or in the utterances of the pulpit, there should be no wavering or uncertainty in our declaration of the truths of God's Word. They, and they alone, are the basis of Christian character and our hope of eternal life.—*Christian Observer.*

Faith

According to Professor H. M. Lafayette, in *The Educational Record*, the teaching profession needs today a philosophy that generates confidence, pride, and an undying faith, rather than one that engenders uncertainty, distaste, and an eternal doubt. We feel that this observation is pertinent in the light of the agnosticism which is found in many

colleges and universities. We are convinced that the Christian faith holds the solution for present-day social and economic ills.

Use the Bible

If you have the "blues," read the 27th Psalm.

If your pocket-book is empty, read the 37th Psalm.

If people seem unkind, read the 15th chapter of John.

If you are discouraged about your work, read the 126th Psalm.

If you are "all out of sorts," grumpy or irritable, read the 12th chapter of Hebrews.

If you are losing confidence in men, read the 13th chapter of I Corinthians.

If you can't have your own way in everything, keep silent and read the 3rd chapter of James.

True Source of Wisdom

There is no other book so varied as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this Book in your Bible classes is a postgraduate course in the richest library of human experience.—*President Herbert Hoover.*

Jennie Lind and her Bible

It is said that Jennie Lind, the beautiful singer who charmed thousands in Grand Opera, was found sitting in her garden with her Bible on her knee. When asked why she did not respond to the calls of the musical world to return to the rostrum, she replied that when she found that life was leading her away from her desire after God and His Word, immediately she forsook it all and turned her life in the path of devotion.

What is Our Attitude?

Any call or request from God involves an alternative on our part. Either we will refuse or accept, we will ignore it or obey, we will plead our inability or rely upon His power, we will turn to our own understanding or follow the wisdom of God. Each will bring its results. Slowness of heart, coolness of love, defeat through the consciousness of our own limitations, and the loss of spiritual joy if we refuse. If we obey we will find it delightful to do God's will, we may enjoy the satisfaction that alone

comes to the obedient, taste of the glories of His power and experience the joy and peace that come through believing. What makes the difference? The attitude we take toward God's call or will for us.—*Herald of Holiness*.

Your magazine is a splendid contribution to the maintenance of Christian morals, and an arsenal of ammunition to enable Christian warriors to struggle against the combined forces of skepticism, modernism, liberalism, rationalism and infidelity. May your bow abide in strength.—*F. E. A., D.D.*

Reviews of Recent Books

Internal Evidence of Inspiration. By Harry Rimmer, D.D., Sc.D. 244 pages. 7½x5 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$2.00.

Conservative Christians are deeply indebted already to this scientific scholar and popular evangelist for his many books and addresses demonstrating the valuable contribution of the Scriptures to scientific knowledge, and the extreme accuracy of their statements when tested by the latest findings of Science. To this end he is writing a series of important works called the John Laurence Frost Memorial Library, though in this Volume III he turns aside to present exclusively the internal evidence for inspiration, rightly believing each book of the Bible contains proof in abundance, and that "God never intended His Book to stand on external evidence alone."

Dr. Rimmer's thorough knowledge of the Word is evident in every chapter, and at the close he provides helpful material not generally available for students' use. Thus the first Appendix shows Christ's familiarity with the Old Testament by listing consecutively

every passage there which He quoted or referred to, giving in parallel columns its corresponding New Testament location, amounting to 48% of all Gospel verses. The passages bearing on modern spiritism are also compiled, and instances of all persons, animals and things that portray Christ. Best of all is the final Appendix giving his own very practical Rules and Methods for Bible Study.

"A sword is given for the defense of the possessor. No man defends his weapon! His weapon defends him!" Hence our author scientifically analyzes the Bible as the sword of the Spirit for more effective use by believers, revealing to them its supernatural nature and infallible contents. After making clear the illogical methods and attitude of folly toward Scripture records adopted by modernism, he explains their linguistic origin and the complete reliability of our English versions, dismissing summarily the Apocrypha since our Lord never once gave it recognition by quotation. Verbal inspiration even to the extent of direct dictation from God, when necessary be-

cause dealing with matters utterly beyond man's knowledge, is tenable because of our need of revelation and in view of human speech originating in Adam's listening to God's voice, just as every one learns to talk by hearing another.

Then the claims of the Prophets and Apostles to speak under Divine authorization, and the Testimony of Jesus Christ to the validity of Old Testament inspiration as to both recorded events and detailed statements, are marshaled before us in turn, and this very convincing volume closes with the Voice of Prophecy impossible to be explained away by any honest inquirer. We warmly commend this book without reservation.—*Harry E. Safford.*

The Hoover Policies. By Ray Lyman Wilbur and Arthur Mastick Hyde. Charles Scribner's Sons, New York. Pp. 667. 1937.

Addresses Upon the American Road. 1933-1938. By Herbert Hoover. Charles Scribner's Sons, New York. Pp. 390. 1938.

These two books may well be considered together, since they concur in much of their context. Neither is a religious book; but both deal with a man whose life has been modeled on that of Christ. The first gives a true and complete picture of the most trying years of his life, a picture doubly welcome after the misrepresentations of his foes. Like Washington and Lincoln, he was made the target of much undeserved abuse, and these books show how wrong it all was.

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Magnetism of the Manger. By Will. R. Johnson, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, \$1.00.

For 16 years Dr. Johnson has been pastor of the First Presbyterian Church in Galveston, Texas. Prior to that he was well along in a career of journalism, which was more than promising. Laying aside his pen for the higher ministry of the pulpit, he nevertheless maintained his interest in writing to the extent that he annually contributes a sermon to the press of his home city on the Christmas theme.

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Romans. By William R. Newell. Grace Publications, Inc., 100 W. Chicago Avenue, Chicago, Illinois. Price, \$1.50.

A *versé* by verse commentary on the Epistle to the Romans. 577 pages, made up of the original and fruitful comments on each verse in the Roman Epistle by this distinguished teacher of the Word of God. To those who have enjoyed Dr. Newell's work on the Book of Revelation or who have heard him teach the Book of Romans, this book will need no higher commendation. The only physical flaw in the book is seen in the fact that much of the valuable material is in the form of footnotes which are printed in type so small as to make reading extremely difficult.

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Musings at Twilight. By George F. Santa. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price: cloth, \$1.00; paper, 60c.

This attractive volume of 133 pages is nicely printed, presents in the form of essays spiritual meditations on the plain, common, homely things of life which somehow manage to convey the Gospel in their final application.

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Searching the Scriptures. By J. E. McKee. Alpine, New York. (Private Printing.) Price, \$2.50.

This book consisting of 244 pages, well printed, in clear type, on a white book stock, consists of a running commentary on the entire Scripture. Some chapters are covered verse by verse, others are epitomized into a paragraph or two containing pithy comments on the design, purpose and teaching of that section.

The plan and scope of the book attempts to present an epitomized, but birds-eye view, of the entire Scripture. Necessarily, the reviews are short, in some cases too brief. When so noteworthy a book for instance, as Habakkuk is presented in just ten lines of type, more than half of which consists of cross reference to other Old and New Testament writings, it is apparent that the message, scope and movement of the book becomes entirely lost. Five and one-half pages are devoted to the entire Gospel of Matthew. The fifty chapters of Genesis are condensed to six pages, the material consisting largely of comments on the purpose of the writing and the introduction of types from the book.

To one who is already widely versed in the Scriptures, the book will be of more than passing interest. To a busy teacher, it would have considerable

value. To a beginner, or a stranger coming into the study of the Scripture, for the first time, the work would only bewilder. It is to be regretted that the author did not bring out a series of volumes covering this material more extensively.—*H.R.*

Striking Incidents in the Life of Moses.

By J. R. Reed. The Loizeaux Bros., New York City. Price, 30c.

This paper bound volume is publication 197 in the well-known series called "Treasury of Truth." The author has concentrated his thought upon certain outstanding events in the life of the writer of the Pentateuch. He does not attempt an exposition of the writings of Moses, nor does he seek to show the life of Moses in a condensed form. Rather, he has picked out certain crises and high points in the life of the prophet and leader and from them has brought refreshing teaching to the church of our generation.

It is a stimulating and enjoyable manuscript and the reader will find much food for thought in these pages.—*H.R.*

The First Hundred Years. A History of the Mennonite Church in Adams County, Indiana, 1838-1938. By Eva F. Sprunger. Berne Witness Publishing Company, Berne, Indiana. No price given.

This book of 344 pages, beautifully bound in linen cloth, clearly printed on white coated stock and generously illustrated with numerous cuts, is an attractive addition to American church history. Its chief appeal will be, of course, to the Mennonites of the District that it covers. However, every student of the history of denominations in North America, will prize a copy of this volume.

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the breadth of its interest and we commend it to those whose specialty is church history.—*H.R.*

Christ's Seven Letters to His Church.

By Pastor William McCarrell. Zondervan Publishing House, Grand Rapids, Michigan. Paper bound, 35c.

An acceptable addition to the current productions of evangelical teachers on the Book of Revelation.

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The Bible and Science. W. H. Shepfar, D.D. Lutheran Literary Board, Burlington, Ohio. Price, \$1.50.

Like all publications sponsored by the Lutheran Board, this work is sound in the faith and true to the Word of God.

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Jesus Only. By Georgina G. Negley. Fleming H. Revell Co. Price, \$1.75.

This well-printed volume is a narrative poem, which is divided into two parts, consisting of fourteen cantos. The entire poem covers 220 pages of rather small type. The author begins with the pre-Incarnate condition and glory of the Saviour, works through His Advent, to the climaxes of His teachings. She deals in strong, conclusive fashion with the miracles and pays particular attention to the Transfiguration, Gethsemane, the Trial, Crucifixion, the Resurrection—all are dealt with in fidelity to the plan of salvation as set forth in the Word of God. The author holds to the orthodox conception of the Rapture of the church and the return of the Saviour, and covers the entire Gospel age in verse that is short, concise and attractive. For those who enjoy the reading of poetry, the book will present an unusual treat.—*H.R.*

God's Reach for Man. By Alice Bishop Cramer and Albert Ludlow Cramer. A. Ludlow Cramer, publisher, 425 E. 24th St., New York City. Price, \$1.00.

In many respects, this is one of the most unique books that has crossed this editor's desk in recent years. The book is divided into chapters, or parts, numbering 15. However, each chapter is subdivided into numbered paragraphs. Some of these paragraphs are short, consisting of not more than 4 or 5 sentences. The longest paragraph in the book covers less than a page.

The thesis that is developed in this unique fashion, is fundamentally sound. The authors proceed on the Scriptural basis that because God loves sinful man, He has reached for them with an eternal arm through the messages of His abiding Word.

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A Challenge to Evolutionists. By Douglas Dewar. Thynne & Co., Ltd., 28 White Friar Street, London, ec 4. Price, \$2.16.

This attractively bound and nicely printed volume is a publication of the anti-evolutionary side of a debate which was conducted by the evolution protest movement held at Conway Hall in London. The well-known infidel, Joseph McCabe, presented the affirmative argument for evolution and the argument for creation was presented by Mr. Dewar. The latter is a practicing barrister, a Fellow of Zoological Society and a man who writes with a keen-witted insight into actualities. Mr. McCabe's arguments are not reproduced in the little volume as they consisted merely of the rehash of the exploded fallacies upon which the antiquated philosophy of evolution have ever rested.

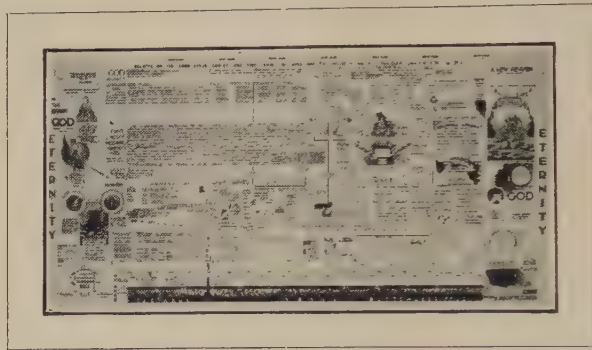
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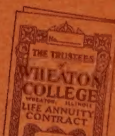
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